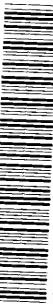


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HISTORY OF U-STEMS IN GREEK

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS
AND LITERATURE IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF SANSKRIT AND INDO-EUROPEAN COMPARATIVE PHILOLOGY)

BY

WILLIAM CYRUS GUNNERSON

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April, 1905

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INTRODUCTION: U-STEMS IN THE OTHER INDO-EUROPEAN LANGUAGES

The evidence of the Indo-European languages points to the existence in the parent speech of two distinct types of *u*-stems:

I. Stems in which *u* interchanges with *eu*, *ou*, as in *i*-stems *i* interchanges with *ei*, *oi*. Thus nom. sg. -*us*, Skt. *sūnūś*, L. *manus*, Goth. *sunus*, Lith. *sūnūś*, O.B. *synū*—gen. sg. -*eus*, -*ous*, Skt. *sūnōś*, L. *manūś* (Osc. *castrous*), Goth. *sunaus*, Lith. *sūnaūś*, O.B. *synu*. These may be called simply *u*-stems.

II. Stems in which *ū* interchanges with *uū*, as in *ī*-stems *ī* interchanges with *ii*. Thus nom. sg. -*ūs*, Skt. *bhrūś*, *evaçrūś*, *tanūś*, Grk. *ὁφρῦś*, L. *sūś*, O.B. *svekry*—gen. sg. -*uūos*, -*uūes*, Skt. *bhruvāś*, (Vedic) *tamīśas* (*tanvāś*), Grk. *ὁφρύοś*, O.B. *svekrūve*. These may be called *ū*-stems.

It has been held by some (e. g., Bezzenger, B.B. 7 [1883], 73; Joh. Schmidt, Plur. 54 ff.; Johansson, K.Z. 30 [1890], 403 ff., Gött. gel. Anz., 1890, 741 ff.; Kretschmer, K.Z. 31 [1891], 382, 449; Reichelt, B.B. 25 [1899], 240) that there is another I.E. type of *u*-stems in which there is interchange of *ū* with *uā*, parallel to the interchange of *ī* (*iē*) with *iā* (*iē*) in the type represented by Skt. *devī*, *bhāranti*, Grk. *φέρουσα*, etc. In considering the Sanskrit evidence, we may, with Lanman (Noun Inflection in the Veda), let A = the short *i* (or *u*) type, B the *ī*-*iā*- (*devī*) type, C the *ī*-*ii*- (or *ū*- *uū*-, *nadīś*) type. In the Veda the types B and C of *ī*-stems are distinct in eleven case-forms, while they agree in three. In classical Sanskrit both types have been merged, and their common declension follows Vedic B in eight out of the eleven cases where differences existed between B and C in Vedic. There are some few examples of this transfer in the Veda (Lanman, p. 373), and numerous examples of the transfer of A to B (67 forms from 27 stems). In seven of these eight cases the classical declension of *u*-stems differs in precisely the same manner from the Vedic type C, and a very few forms of this kind are also found in Vedic (Lanman, p. 404). It is on this ground that J. Schmidt assumes the existence of a type B of *ū*-stems, parallel to the type *devī*. But whereas in the case of *ī*-stems, there is in Vedic, aside from all examples of transfer from A or C, a full declensional type B followed by a large class of words, there is no such independent type of *ū*-stems. The classical declension of *ū*-stems and the scattering forms of this type in the Veda

may perfectly well be attributed to the direct analogy of type B of *i*-stems, as already explained by Lanman, p. 401. Add to this that at no period is there a nom. sg. in *-ū* parallel to that in *-i*, and there is every reason for abiding by the judgment of Lanman, Whitney, and others that there is no evidence in Sanskrit for a type of *ū*-stems parallel to that of *devī*. In fact the conditions in the Veda are so difficult to reconcile with the existence of such a type in the parent speech, that this can be admitted only on the most cogent evidence from the other languages.

But while the *devī*-type of *i*-stems is represented by important categories in other languages, especially the feminines of the present participle and other consonant stems in Greek, Germanic, and Balto-Slavic, the advocates of a corresponding type of *ū*-stems have brought forward only a few scattered forms, none of which is at all decisive. Most of these are from the Greek,¹ where, since we have nom. sg. in *-ia* = Skt. *-i*, we should expect nom. sg. *-fa* for the corresponding *ū*-stems.

The principal example is *πρέσβα*, derived from **πρεσβεῖα* (or **πρεσγά*) by Bezzemberger, B.B. 7 (1883), 73; Johansson, K.Z. 30 (1890, article written 1888), 403; J. Schmidt, Plur. 57 (1889, written about 1883); Kretschmer, K.Z. 31 (1891), 382, 449; Schulze, Q.E. 448 (1891); Reichelt, B.B. 25 (1899), 240, following Johansson. Neisser, B.B. 20 (1894), 52, gets *πρέσβα* from **πρεσβέφα*. Grassmann, K.Z. 11 (1862), 24, took *πρέσβα* from **πρέσβια*. Misteli, K.Z. 17 (1868), 171, gave *πρέσβα* as equal to **πρεσβέφια*. Misteli's view, also held by some of the ancient grammarians (Etym. Mag. 687, 3; Bekker, A.G. 2, 391, 519), is out of the question. There is no phonetic difficulty in Grassmann's suggestion, but *πρέσβα* could come equally well from **πρεσβεῖα*, and be thus counted a fem. to *πρέσβυς* of the type of Skt. *ācī*. J. Schmidt objects to this on the ground that Skt. adjectives with more than one consonant before the *u* have their fem. in *-ū* and not in *-vī*. But this is not universal in Sanskrit, where, e. g., *phalgū-* has both *phalgū* and *phalgvī* as fem. (Whit. 344, b). And even if mainly true, it is obvious that the type *-vī* was of unrestricted application in Greek, since its representative *-εφα* is the only type of fem. adj. known. He objects further that the form **πρεσβεῖα* ought to have been displaced by **πρεσβεία* as **āδεια* = Skt. *srādrī* was displaced by *īdēā*, etc. But *πρέσβα* is found only in Homer, and there in a sense ("august" not "old") which shows that it was isolated from *πρέσβυς*, which is itself used only as a substantive and is indeed not used at all in Homer. There was no such feeling of relation as between ordinary adj. forms such as *ἡδύς* and *ἡδέα*. Moreover, for an undoubted example of

¹ For example, one of the chief advocates of the type (Johansson, K.Z. 30 [1890], 428) says: "Ausser *i- i-ü*-stammen sind von der klasse B nur spärlichreste und eigentlich nur im gr. bowahrt." And J. Schmidt, Plur. 75, says: ". . . ausserhalb des indischen und griechischen lassen sich die in letzterem am schärfsten auseinander gehaltenen stämme . . ."

-fia not replaced by *-efia*, even where there was no isolation in meaning, cf. *πολλή* from **πολfia* according to the explanation of Schulze, Q.E. 82, now universally accepted. Another example is *πέλλα* derived by Johansson from **πελfia*, but this must rather come from **πέλfia* as suggested by J. Schmidt, Plur. 48, footnote. So also from **πέλfia*, Schulze, Q.E. 82 ff.; Brug., Gr. Gr.³ 45. Under no circumstances does *λf* give *λλ*. An example on which Johansson, 406, lays much stress is *ἰγνva*, Hom. *ἰγνή* beside *ἰγνύs*. He supposes that *ἰγνva* is the original form and that *ἰγνή* got its η from the oblique cases. Yet here the short final rests on the testimony of grammarians (e. g., Bekker, A.G. 1382), while *ἰγνή* is in good use. Johansson, 404, gives the Hom. fem. adjs. *ώκea*, *βαθέa* and the regular Ionic *βραχέa*, *ταχέa*, as from *-euā* (-ū), Grk. *-efa*, and not from *-efia*. He has the same explanation for *Ρέa* beside *Ρēa*. But *-ea* for *-ea*, though not so common as in Attic (Meisterhans³, 40, 12), is well known in Ionic, both from inscriptional and manuscript evidence (Hoffmann, G.D. 3, 528 ff.; Smyth, Ionic 197 ff.), and it is altogether unlikely that *ώκea*, etc., in spite of their antiquity, are anything different. (See below, p. 59.) J. Schmidt, Plur. 58, takes the Hom. acc. sg. fem. *αιπήv* as the fem. to *αιπύv*, for **aiπāv* from **aiπfav*, with η from the gen., dat. sg. So also, p. 47, he takes Hom. *aiπá* from **aiπfa* a neuter pl. to *aiπύv*. Schulze, Q.E. 442, agrees with Schmidt on *aiπá*, but would read with Nauck *πόλιv aiπán* for *πόλιv aiπήv*. A neuter pl. *aiπá* from **aiπfa*, which does not prove the existence of a corresponding fem. form (see below, p. 8), may as an apparent o-stem form have given rise to *aiπήv*, if we retain this reading, but there is also the possibility that both are simply isolated forms of an inherited *aiπós* beside *aiπύv*. *ἄκανθa* is said by J. Schmidt, p. 58, to be from **ἄκανθfa*. So also Johansson, Gött. gel. Anz., 1890, 751. It may be an instance of the neuter pl. used as a fem. with Grk. -ā from original -a; cf. *ἄκανθos*, δ. Johansson, K.Z. 30 (1890), 424, did not put it under instances of *-fa*, though he was in doubt as to its explanation. The history of θ-suffixes in general is too obscure (cf. Brug., Gr. Gr.³ 204) to allow the use of *ἄκανθa* as evidence for the suffix. *ἔάωv* is given by Schmidt, p. 58, as a gen. pl. of *ἐv̄s* with the same suffix that he assumes for *πρέσβa*. The form is isolated as a fem., no other cases than the gen. pl. being found. It occurs a few times in Epic poetry, always in a substantive use, in the sense of "good things." The word *ἐv̄s* *ἔh̄os* is anomalous and the history of the form *ἔάωv* *ἔάωv* is involved in doubt. Cf. K.B. § 103, 9. Johansson, Gött. gel. Anz., 1890, 744, pronounces the example entirely uncertain. Schmidt gives *ἔέρσa* (Hdn. 2. 87, 33) and *ἄέρσa*: *τὴv δρόσov Κρῆtēs* (Hesych.) as probably from **άfērσfav*, saying that *ἔέρσηv* cannot be taken as equivalent. The short final rests on the testimony of Herodian and Hesychius, except that Pindar, Nem. 3, 78, has *ἔέρσo' ἀμφέπtei*. The Thesaurus prints *άέρσa* without comment, citing only Hesychius. Johansson, K.Z. 30 (1890), 418, takes this word with

short final as an *s*-stem with the suffix *-ă*, which he sets up as the fem. formation for various stems. In Gött. gel. Anz., 1890, 744, he calls it an entirely uncertain example of the *-fa* suffix. Both Schmidt and Johansson assume the identity of the neuter pl. with the fem. sg. in the nominative, and bring into account forms like *γοῦνα*, *δοῦρα*, *δάκρυνα*. The last may well be simply the regular plural of *δάκρυνον*. In the case of *γοῦνα* and *δοῦρα* the *-a* is undoubtedly the same as the *-a* (Skt. *-i*, orig. *-o*) of consonant stems, no matter whether **γονfa*, etc., arose in Greek after the analogy of consonant stems, as assumed by Brugmann, Gr. Gr.³ 235, or whether they have simply retained an ending *-uo* or *-yo* in an uncontracted form in contrast to Sanskrit *-ū*. (Cf. Kretschmer, K.Z. 31 [1892], 382.) But of all the neuter plural endings, *-o* is the one for which there is least proof of identity with a nom. sg. fem. And forms in *-fa*, even if inherited, no more prove the existence of a nom. sg. fem. in *-fa*, than do forms of *n*-stems in *-rā* (Skt. *-ni*) prove the existence of a fem. type in *-rā*, Skt. *-ni*, etc.

J. Schmidt, Plur. 46, 47, also considers adverbs like *τάχα*, *ώκα*, *λίγα*, *κάρτα* as evidence for the suffix *-fa*. These adverbs clearly must stand or fall together, and, as Schulze, Q.E. 82, points out, the form *κάρτα* cannot come from **κάρτfa*, as shown by forms like *τέσσαρες*, *ἄλεισον*, *σείω*, *σορός* with *σσ*, *σ* from *τF*. He takes such adverbs rather as closely connected with neuters like *τάχος*, *κάρτος*, **ώκος* (in *ποδώκης*), etc. Johansson, K.Z. 30 (1890), 407–409, attempts to show that *ἐκυρά*, *ἀδελφή*, *οἰσνά*, *μιτέα*, *πτελέα* originally had the suffix *-fă*. It should be evident that such words as these do not constitute evidence in favor of a suffix *-fă*. In Johansson's review of Schmidt's *Pluralbildungen*, Gött. gel. Anz., 1890, 741 ff., the few additional examples cited are too uncertain to affect the result. He gives, for example, *ἀλα* as a fem. to Skt. *āyu-*, p. 751, and L. *silva* as a fem. to a *u*-stem **sulu-*, p. 752.

Schmidt, Plur. 61–75, seeks to trace the type also in other languages than Greek and Sanskrit, but has no convincing examples. For instance, in Latin he gives *anguilla* to *᷊γχελus*, *lingua* to O.B. *języ-kü* as examples of this suffix. These are also given independently by Johansson, K.Z. 30 (1890), 425. There is nothing to prevent taking these words, however, as original *ā*-stems. Here, as in the Greek, the possibility of deriving at least some of the examples given from a suffix *-fa*, if such a suffix were otherwise proved, is admitted, but in the absence of outside proof, the necessity of such derivation is denied.

With regard to the Proto-Indo-European conditions out of which the I.E. types I and II arose, see especially Hirt, Akzent, §§ 229 ff., 233 ff.; Kretschmer, K.Z. 31 (1892), 325 ff., especially 331 ff. Whatever their origin, it is obvious that the types as

given were fully established in the I.E. period, and form the only safe starting point for a historical study.

It is not intended to include in the scope of this dissertation the history of Greek diphthongal *u*-stems, like *Zeús*, *Boûs*, *ἡρως*, and the large class in -*eūs*. It is true that among the numerous explanations of nouns in -*eūs* there are some which treat them as historically connected with the simple *u*-stems of Type I. Thus Kretschmer in his earlier explanation, K.Z. 31 (1892), 330 f. and 466, regarded the diphthongal stems as a second class of *u*-stems with the nom. and acc. sg. also in the strong grade, comparing Greek nouns in -*eūs* with the O. Pers. *dahyāuš*, etc. This is also the view of Bartholomae, Ar. Forsch. I, 34; Iran. Grd. I, 190, 1. In his later explanation, Zeitschrift f. öst. Gym. 53 (1902), 711 ff., Kretschmer suggests that the substantives in -*eūs* are partly derivatives from verbs in -*eūw*, partly (names of persons) original *u*-stems with vocative in -*eū* and nominative in -*eūs* after the vocative. Reichelt, B.B. 25 (1899), 238 ff., thinks there was originally one type of *u*-stem with strong grade of suffix in nom. and loc. sg. as in *n*- and *r*-stems, and that in the parent speech, through differences in accent, there arose by leveling the two classes of diphthongal and simple *u*-stems. Other explanations do not connect so closely with simple *u*-stems. Brugmann, I.F. 9 (1898), 365 ff., holds that nouns like *φορεύs* arose from participles (verbal adjs.) in -*η-F(o)*- which belonged to verbs in -*ew*. Ehrlich, K.Z. 38 (1902), 53 ff., considers the suffix -*ηF*- a combination of two elements: the lengthened final of a nominal *o*-stem (*iππη-*: *iππο-*) and the secondary suffix -*ues-* -*uos-* in its weakest form. But, whatever their true origin, they form a distinct class in Greek, the history of which is a subject by itself and need not necessarily be combined with the history of *u*-stems in the more limited sense.

I. U-STEMS

A. NOUNS

I. AS A DECLENSIONAL TYPE

The *u*-declension of nouns is preserved in Sanskrit, Avestan (in O. Pers. some forms of the plural are wanting), Greek, Latin (in Osc.-Umbr. some forms are wanting), Gothic, Lithuanian, and

Old Bulgarian, and to a certain extent in a more or less disguised form in Armenian and Celtic. It is largely preserved in Old Norse, and more limitedly, in words with short stem-syllable, in West Germanic. (Cf. Braune, Althochdeutsche Gram., § 228.)

II. TRANSFER OF *u*-STEMS TO OTHER DECLENSIONS

In Latin the identity of the nom. sg. of *u*- and *o*-stems led to the gradual transfer of *u*-stems to *o*-stems in Late Latin, and in the Romance languages this change has become complete. (Meyer-Lübke, 2, 4; Gröber, Grd. 1, 369.) An early example of this change in classical Latin is seen in *domus*.

So in O. Bulg. the identity of the nom., acc. sg., and acc. pl. of *o*- and *u*-stems led to the frequent transfer to *o*-stem forms in other case-endings (see Scholvin, Archiv f. slav. Phil. 2 [1877], 506 ff., for statistics), and in the modern Slavic languages the *o*- and *u*-stems are completely merged. See below, IV. (Oblak, Arch. f. sl. Phil. 13 [1891], 25; 11 [1888], 408.)

For Germanic no general statement can be made. In West Germanic *u*-stems with long stem-syllable lost their identity as *u*-stems and went over to other declensions, e. g., in O.H.G. mostly to the *i*-stems, but in part also to the *o*-stems, in O.E. mostly to the *o*-stems. Isolated instances of transfer to consonant stems perhaps occur. (Cf. Kluge, Paul's Grd. 1, 458.)

A partial transfer is that of *ju*-stems in Lithuanian, which have only *jo*-stem forms in the dual and plural, except that in the instr. pl. the *ju*-stem form sometimes occurs; *jo*-stem forms also appear in the nom. sg. dialectically, and in the acc. sg. in Old Lithuanian. Leskien (Nomina 327) gives as the reason the identity of form in several case-endings of the dual and plural of the *jo*- and *ju*-stems, and the parallelism of function between the suffixes *-jo-* and *-ju-*.

III. TRANSFER IN WHOLE OR IN PART TO *u*-STEMS OF WORDS BELONGING ORIGINALLY TO OTHER STEMS

Kluge (Paul's Grd. 1, 458) gives Goth. *fotus*, *handus*, *tunpus*, *wintrus*, O.N. *orn*, *bjorn*, O.E. *duru*, *nosu* as original consonant stems. The starting point for the transfer was given by the identity of the acc. sg., acc. pl., and dat. pl. of cons. stems and *u*-stems. But the special occasion was, in some at least, semasiological kin-

ship with inherited *u*-stems. (See Bloomfield, A.J.P. 12 [1891], 13.) Gothic *broþar*, *dauhtar*, *swistar*, *fadar* have the *u*-decl. in all cases of the plural except the genitive. Here *sunus* was no doubt a factor. Greek masculines in *-os* are declined as *u*-stems in the singular in Gothic, but in the plural mainly as *i*-stems.

IV. INSTANCES OF *u*-STEM FORMS WITHIN OTHER DECLENSIONS

The most striking example is in the Slavic. Even in O. Bulg. within the *o*-decl. *u*-stem forms were common, being found, beside the true *o*-stem forms, in all the cases where *u*- and *o*-stems differed, except the voc. sg., nom.-acc., and gen.-loc. dual. The most frequent (in their order) are: dat. sg. *-ovi*, gen. pl. *-ovū*, instr. sg. *-ūmi*, and nom. pl. *-ore*. (See Scholvin, Arch. f. sl. Phil. 2 [1877], 491 ff., for statistics.) In modern Slavic the *o*- and *u*-declensions are completely merged in a single type with various proportions of *o*-stem and *u*-stem forms in the several languages, but always with a strong admixture of the latter. Thus the *u*-stem form is well-nigh universal in the gen. pl. (Arch. 8 [1885], 239; 12 [1890], 33, 35 ff.), and is widespread in the dat. sg. (except in Slovenian, where it is rare, Oblak, Arch. 11 [1888], 524), and nom. pl. (Arch. 12 [1890], 14 f.; 8 [1885], 235). In the gen. and loc. sg. the *u*- and *o*-stem forms appear side by side in most Slavic languages, sometimes with a distinction in use between animate and inanimate objects. In Slovenian especially there has been an extension of the *-ov-* to the dat. and loc. pl. (Arch. 12 [1890], 368, 397; 8 [1885], 244). *u*-stem forms are also found to a much more limited extent in other stems than *o*-stems. The reason for the extension is to be sought in the clear and distinctive character of those *u*-stem endings which most prevailed. For example, the gen. pl. of *o*-stems was like the nom. sg. and it was natural that it should be displaced by the far more distinctive *-ovū*.

Lithuanian agent-nouns in *-tojis* (*jo*-stems) have *u*-stem voc. sg. in *-au*, and occasionally gen. sg. in *-aus*: *Brolis*, a *jo*-stem, has voc. *brolaū*, probably after the analogy of *sūnaū* (Brückner, Arch. f. Sl. Phil. 3 [1879], 255). So in O. Bulg. the voc. sg. of *jo*-stems is a *u*-stem form. Umbrian cons. stems have the *u*-stem endings in the dat.-abl. pl. (Buck, Osc.-Umbr. Gr. 126). Umbrian

Trebo, *Fiso* show a transfer from the *o*-stem to the *u*-stem form (Buck, *loc. cit.*, 117). The loc. sg. of Skt. *i*-stems has the ending *-āu* apparently from the *u*-stems. (Cf. Meringer, B.B. 16 [1890], 224; Hirt, I.F. 1 [1892], 226; Bartholomae, I.F. 10 [1899], 12; Reichelt, B.B. 25 [1899], 244.) Compare Latin *noctū* after *diū* (Bartholomae, I.F. 10 [1899], 13).

V. SUFFIXES

Suffix¹ -u- substantives.—This suffix forms nouns in all the eight I.E. branches, except, perhaps, Albanian. Its formations are not numerous in any language except Sanskrit, where there is a fairly large number. Less than twenty are cited for Lithuanian (Leskien, *Nomina* 239), still fewer for O. Bulg. (Scholvin, *Arch. f. sl. Phil.* 2 [1877], 508 f.; Leskien, *Hdbch.* 67), very few for Celtic (Stokes, B.B. 11 [1886], 76 f.), and in Latin and Gothic there is no considerable number. In Sanskrit the accent of neuters is regularly on the root-syllable, and the evidence of the Greek (*γόνυ*, *δόρυ*, etc.) shows that this was the I.E. accent for neuter *u*-stems. Masculines and feminines in Sanskrit are accented either on the root-syllable or suffix. The Lithuanian examples have prevailingly suffix accent. Gothic *haidus* (Skt. *ketū-*), *sidus* point to suffix accent. All grades of the root are found. The formations are of all genders in Sanskrit, Avestan, and Latin, masculine in Germanic, Lithuanian, and Slavic. (In the last two all *u*-stem nouns of whatever suffix are masculine.) No specific meaning attaches to the suffix *-u-*, but its formations rarely, if ever, have the force of *nomina actionis*.

The only case where there seems to be any possibility of connecting the suffix with a distinct semasiological category is that of words for parts of the body. There is a considerable number of such, and possibly a partial "adaptation," such as noted in Gothic (see p. 10) is also to be recognized for the I.E. period. Examples are: Skt. *jánu-* n. "knee," etc.; Skt. *bāhū-* m. f. "arm," etc.; Skt. *hánu-* f. "chin," etc. (see below); Skt. *sánu-* m. n. "back." Cf. also L. *manus* f.

¹ Hero and elsewhere the term *suffix* is used without any implication that the formative elements so designated are in all cases really additions to the root. In some cases the same element appears in verb-forms, and may be regarded as a part of the root or base. But when such an element has once become productive it is impossible to draw any sharp line between forms in which it belongs to the root and those in which it does not. As a matter of fact in the great majority of words those elements, whatever their origin, are actually suffixes in the older sense of the term. But certain obvious cases like Skt. *bhū-s* are commonly designated as root-nouns.

Examples:¹ Skt. *āyu-* n. "life," *āyū-* m. "living being," Av. *āyu-* n. "duration," Grk. *aίών*, L. *aevum*, Goth. *aiws* "time;" Skt. *jánu-* n. "knee," Av. *zana*,² pl. "knees," Grk. *γόνυ*, L. *genū* n., Goth. *kniu* n. "knee," Eng. *knee*; Skt. *dáru-* n. "piece of wood," *drū-* n. "wood," Av. *dāru-* n. "piece of wood," *dru-* n. "wood," Grk. *δέρμα* n., O. Ir. *daur* n. "oak," Goth. *triu* n. "tree," Lith. *dervà* f. "resinous wood," O.B. *drēvo* n. "tree;" Skt. *páqu-n.* *paçū-* m. "cattle," Av. *pasu-* m. "cattle," L. *pecus pecu*, Umbr. *pequo* "pecua," Goth. *fathu* n. "money," Eng. *fee*, O. Lith. *pekus* m. "cattle" (with *k*); Skt. *bāhū-* m. f. "arm," Av. *bāzu-* m. "arm" (nom. *bāzāuś*), Grk. *πήχυς*, O.H.G. *buog* "bend," O.N. *bogr* "bend;" Skt. *mádhu-* n. (Ved.) "mead," (class.) "honey," Av. *maðu-* n. "honey," Grk. *μέθυ* n., O. Ir. *mid* n. "mead," O.H.G. *meto* "mead," Eng. *mead*, Lith. *medūs* m. "honey," O.B. *medū* m. "honey;" Skt. *hánu-* f. "chin," Grk. *γένεσ* f., L. *genu-īnus*, O. Ir. *giun* m. "mouth," Goth. *kinnus* f. "chin," Eng. *chin*.

Suffix -tu- substantives.—This suffix, like *-u-*, appears in all the eight I.E. branches, except, perhaps, Albanian. It forms chiefly or perhaps entirely *nomina actionis*. The few words with the force of *nomina agentis* like Skt. *mántu-* "counsellor," Goth. *hliftus* "thief," no doubt originally had the force of *nomina actionis*. Compare Skt. *mántu-* "counsel" with the developed meaning seen in *mántu-* "counsellor." An important division of the *nomina actionis* in *-tu-* is that of the verbal abstracts (infinitives and supines). In Sanskrit the infinitives of this formation constitute the great mass of words with the suffix *-tu-*, being formed at will from any root. This is true of the supines in Latin, Lithuanian, and Slavic, and, in Celtic, infinitives formed with original suffix *-tu-* are not infrequent. In this use in verbal abstracts the suffix *-tu-* is not found in Iranian or Germanic. In the formation of substantives other than infinitives or supines,

¹ In the citation of examples no attempt is made to show the relative number of existing forms in the different languages. Preference is given to words with cognate *u*-stems in other languages, and to those whose derivation seems clear. Sanskrit and Avestan words are given in the stem form. The precise phonetic equivalence of words cited as cognates is not assumed.

² Brugmann, Grd. I2, 555, and others cite an Av. *zānu-*, but the only form extant is the acc. pl. *zana*, Yt. 1, 27, which as a *u*-stem form would be isolated in Avestan (cf. Jackson, Av. Gr. § 268), but would be regular if from a *yo*-stem. Hence it is hardly safe to assign to Avestan the *u*-stem form *zānu-*. Mod. Pers., however, has *zānū* "knee."

-tu- is used to form a fair number of words in Sanskrit, several in Avestan, a few in Celtic, less than half a dozen in Lithuanian (Leskien, *Nomina* 564), perhaps but one in O. Bulgarian, many in Latin, and many in Germanic, especially in extensions of the suffix *-tu-*. (See below.)

In Sanskrit the accent of infinitives, when simple, is on the root-syllable, and this holds good also for most of the other Sanskrit stems in *-tu-*. In Lithuanian the accent varies, but the material is too scanty to permit generalization. Lithuanian supines have the accent on the root-syllable. In Germanic, Gothic *daubus*, *fribus*, *wulbus* with others point to root accent, and the words in *-opu-* to accent not on the suffix, while Goth. *flodus* with others, and the words in *-odu-* point to suffix accent. Greek nouns in *-τυς* are mainly oxytone. In Sanskrit the strong (*guna*) grade of root is regular, but the weak and strengthened grades appear (Whit., § 1161). Latin has both strong and weak grades (Stolz, *Hist. Gr.* 548). In Germanic, Goth. *þuhtus* m. "conscience" to *þugkjan*, *kustus* m. "proof" to *kiusan* among others show a weak grade of root. The strong grade appears in *leiþu* n. "cider," I.E. root *lei*. In Lithuanian supines the strong grade was original, but the weak has often entered through the influence of the infinitives (Wiedemann, *Hdbch.* 123). O. Bulgarian supines have the infinitive stem, and this varies, being both strong and weak. In Sanskrit the words are of all genders, but chiefly masculine, masculine in Latin, masculine in Gothic with perhaps a few exceptions, while in West Germanic there has been a movement to the feminine of other abstracts. Greek nouns in *-τυς* are fem. with one exception.

Examples: Skt. *pitū-* m. "food, drink," Av. *pitu-* m. "food," Grk. *πίτυς* f. "pine," O. Ir. *ith* m. "grain," Lith. *pētūs* pl. "noon, midday meal;" Skt. *sūtu-* f. "birth, pregnancy," O. Ir. *suth* n. "fetus;" Av. *pəšu-* m. "ford," L. *portus* m., O.H.G. *furt*, "ford," Eng. *ford*; L. *gustus* m., Skt. *्v/juṣ* "enjoy," Goth. *kustus* m. "test, proof;" L. *vultus* m., Goth. *wulbus* m. "glory;" O. Ir. *recht* n. "right," O.N. *rēttir* m. "right;" Goth. *leiþu* n. "cider," Lith. *lytūs* m. "rain," *v/lei* "pour."

In Latin the suffix is very productive, there being 99 sub-

stantives in *-tus* or *-sus* in Plautus, and nearly 700 in all writers up to the time of Hadrian. In the form *-ātu-* the suffix becomes productive in words denoting offices and official bodies, as *consulātus*, *magistrātus*, *senātus*, etc. (see Stolz, Hist. Gr. 548, and for *-ātu-* also Bloomfield, A.J.P. 12 [1891], 26). In Germanic the widest influence of the *tu*-suffix is seen in the form (Goth.) *-assus*, *-inassus*, (Eng.) *-ness*, starting from verbs in (Goth.) *-atjan.* (Cf. Grk. *-άξω.*) This suffix is very frequent in Germanic, Old Norse alone being without it. Possibly in its later forms outside of Gothic other suffixes than *-tu-* played a part (Wilmanns, Deutsche Gr. 2, 355), but the Gothic forms show that at least in the beginning the suffix was a *tu*-suffix. (For the suffix as a whole see von Bahder, Verbalabstrakta 109 ff.)

Suffix -iu- substantives.—This forms nouns in Sanskrit, Iranian, Greek, Germanic, and Lithuanian. It is rare except in Lithuanian, where its numerous formations include primary *nomina actionis* and both primary and secondary *nomina agentis*. In Sanskrit and Avestan there are both *nomina actionis* and *nomina agentis*. In Sanskrit the accent varies, in Lithuanian it is never on the suffix. The gender is masculine in Sanskrit and Lithuanian, masc. and fem. in Avestan and Germanic. The suffix is clearly Indo-Iranian, and probably Indo-European, though there is no conclusive evidence for the latter.

Examples: Skt. *dásyn-* m. a demon; Av. *dahyu-* f. “country, nation,” O.P. *dahyu-* f. (nom. *dahyāuš*) “province, district;” Skt. *manyu-* m. “mind,” Av. *maṇyu-* m. “spirit;” Skt. *mṛtyu-* m. “death,” Av. *mərəθyu-* m. “death,” perhaps Armen. *mark mah* “death,” Hübschmann, Armen. Gr. 472; Lith. *gýrius* m. “renown,” *gírti* “celebrate;” Lith. *stégius* m. “roofer,” *stégti* “cover;” Lith. *bāsius* m. “barefooted one,” *bāsas* “barefooted.” For the numerous Lithuanian examples see Leskien, Nomina.

Suffix -nu- substantives.—This is rare in any language. It forms nouns in Sanskrit, Avestan, Greek, Latin, Celtic, Germanic, Lithuanian (one example), and Old Bulgarian. The gender varies. In Sanskrit the accent is usually on the ending (except neuters, which have root-accent), and the root has the weak grade as a rule. The Avestan suffix *-snu-* (Jackson, Av. Gr.,

§ 807) is simply an extension of *-nu-*, originating without doubt in words where *s* was part of the original stem.

Examples: Skt. *dānu-* n. “drop, dew,” Av. *dānu-* n. “river;” Skt. *dhenū-* f. “cow,” Av. *daēnu-* f. “cow,” Skt. *✓dhā-* “suck;” Skt. *bhānū-* m. “light,” Av. *bānu-* m. “light, ray;” Skt. *sūnū-* m. “son,” Av. *kunū-* m. “son,” Goth. *sunus* m. “son,” Lith. *sūnūs* m. “son,” O.B. *synū* m. “son;” Goth. *þaúrnus* m. “thorn,” O.B. *trīnū* m. “thorn,” Skt. *tr̥ṇa-* m. “blade of grass.” Latin examples are: *sinus* m., *pinus* f. (also *o*-stem), *cornū* n., and perhaps *manus* f.

Suffix -ru- substantives.—This is very rare in any language. It forms nouns in Sanskrit, Avestan, Greek, Germanic, and Lithuanian. It is doubtful in Latin (except in *lacruma*) and Old Bulgarian. Its forms are neuter in Sanskrit (except *çátru-* “enemy”) and Avestan, masculine in Germanic and Lithuanian.

Examples: Skt. *āçru-* n. “tear,” Av. *asru-* “tear”: Grk. δάκρυ n., L. *lacruma* *dacrūma*; Skt. *çátru-* m. “enemy”: Grk. κότος, but the suffix may be *-tru-* not *-ru-*.

In Latin the suffix is possibly seen in *tonitrus*, and is certain only in the extended *lacru-ma*. In Lithuanian (Leskien, *Nomina 440*) the suffix is perhaps only a variant beside *-ra-*. In Old Bulgarian Miklosich, 2, 53, gives *darū* “gift,” and *mirū* “peace, world,” but neither is given by Leskien, Hdbch. 67, or Scholvin, Arch. f. slav. Phil. 2 (1877), 508 f.

Suffix -gu- substantives.—This is apparently the suffix of Lithuanian *žmogūs* “man” (Leskien, *Nomina 524*), and with it has been compared the *-γv-* in Cretan, *πρεγγυς*, etc. (cf. Brug., Grd. 2, 261). Another possible example is Av. *driγu-* “poor,” perhaps related to Skt. *dāridra-* m. “beggar, stroller,” *✓drā-* “run.” Giles, Proc. Cambridge Phil. Soc. 25–27 (1891), 14 f., takes L. *augur* from *au-* (= *avi-*) and the same suffix as in *πρέσ-βυ-ς*, Skt. *vanargu-* “wandering in the forest,” Lith. *žmogūs*; so also Stolz, Hist. Gr. 156. Otherwise Zimmermann, Rh.M. 55 (1900), 486.

Other, rare, suffixes containing *u* are: *-āku-* (Skt., Whit., § 1181, *d*); *-mu-* (Av. *gar̥mu-* m. “heat”); *-su-* (Skt., Lindner, Nominalbildung, § 97); *-thu-* (Skt. and Av., Whit. § 1164;

Jackson, Av. Gr., § 794); *-tru-* (Skt., Whit., § 1185, *g*); *-vanu-* (Skt., Whit., § 1170, *c*); Lith. *-iszius-*, *-orius-* borrowed from Slavic (Leskien, *Nomina* 599, 447); *-szu-* variant of *-sza-* in Lithuanian (Leskien, 598); *-lu-* only in Lithuanian (Leskien, 470).

B. ADJECTIVES

I. AS A DECLENSIONAL TYPE

The *u*-declension of adjectives is preserved in Sanskrit, Avestan, and Greek. Old Persian has one *u*-stem adjective with a few forms. Gothic has the nom. sg. masc. and fem. and the nom.-acc. neuter. The genitive is represented by *filaus*. Lithuanian *u*-stem adjectives have the *u*-stem forms always in the nom.-acc. sg., and nom. pl., but in the definite adjectives only in the nom.-acc. sg.

II. TRANSFER TO OTHER DECLENSIONS

In Latin the *u*-stem adjectives have gone over to the *i*-stems, Skt. *tanū-*, L. *tenuis*. A very few may have become *o*-stems, Skt. *cáru-*, L. *cārus* (cf. Stolz, *Hist. Gr.* 456). The only relics of *u*-stem adjectives seem to be *acu-*, in *acu-pediūs* (*Festus*), and *idūs*. There are no *u*-stem adjectives in Oscan-Umbrian.

In Gothic all cases except those named above have gone over to the *jo*-stems. The transfer in Germanic outside of Gothic has also been in the main to the *o*-, *jo*-stems.

In Lithuanian, except in the cases named above, the *jo*-stem forms are used, save that in the instr. sg. (dialectically and in Old Lithuanian), gen. sg., and instr. pl., *u*-stem forms are also found. In the definite adjectives all cases except the nom.-acc. sg. are of the *jo*-stem form.

In Slavic *u*-stem adjectives have been transferred to the *o*-stems or have been extended by added suffixes.

III. TRANSFER IN WHOLE OR IN PART TO *U*-STEMS OF WORDS BELONGING ORIGINALLY TO OTHER STEMS

Brugmann, *Grd.* 2, 724, gives Skt. *periū-m* to *periūs* "passing through," *jigyūbhīs* to *jigyūs* "victorious," Av. *jagāurūm* to *jagāurūs* "watchful" as instances of transfer from the perfect active participle (weak stem *-us*) to *u*-stems.

In Lithuanian there is frequent transfer of *o*-stem adjectives to *u*-stems, the forms in *-as* and *-us* often appearing side by side in the same word.

IV. FORMATION OF THE FEMININE

The fem. of *u*-stem adjectives is formed in Sanskrit, Avestan, Greek, Germanic, and Lithuanian by the addition of the suffix *-iā*. In Sanskrit, however, it could also be formed with *ū* by transfer to the *ū*-declension, and, less often, the same form was used for the fem. as for the masc. In Gothic also the nom. sg. fem. was always the same as the nom. sg. masc., while the other cases were formed with the *i*-suffix. The use of *-i* is Indo-European, and it exerted great influence on the *u*-stems as a whole, being a chief factor in the complete transfer to *i*-stems in Latin, and in the partial transfer to *jo*-stem forms in the masc. and neuter in Lithuanian and Gothic.

V. SUFFIXES

Suffix -u- adjectives.—This forms adjectives in Sanskrit, Avestan, Old Persian (one example), Greek, Celtic, Germanic, and Lithuanian. They are numerous in Sanskrit, far outnumbering the substantives with *u*-suffix, much less common in Avestan, far more numerous in Greek than the substantives in *-vs* or *-v* not belonging to the *-vs -vos* type, infrequent in Celtic or Germanic, but very numerous in Lithuanian, here again far outnumbering the substantives with suffix *-u-*. The accent of adjectives in *-u* (of whatever *u*-suffix) was shown by Bezzemberger, B.B. 2 (1878), 123 ff., to have been originally on the suffix. His list of Vedic examples is about in the proportion of five to one in favor of this rule. He also cites a long list of Lithuanian adjectives that follow the rule and only a few that do not. Greek adjectives in *-vs* are regularly oxytone, there being less than half a dozen exceptions. Goth. *hardus* to Grk. *κρατύς* and O.H.G. *durri*, O.N. *burr* also point to accent on the suffix. Goth. *paiúrsus* as an exception is weakened by O.H.G. *durri*, etc. (cf. Kluge, Nom. Stammbildungslehre, § 182). The root appears in different grades, and there seems to be no special significance attaching to *-u-* as an adjective suffix. For the suffix in Sanskrit see especially Whitney, Skt. Gr., § 1178. In Lithuanian the suffix is primary and secondary. In the first use it has a general adjectival force, in the second it forms derivatives

from substantives and has the force of L. *-osus*, Grk. *-εις*, being especially frequent in this use (Leskien, *Nomina* 244 and 259).

Examples: Skt. *āçū-* “swift,” Av. *āsu-* “swift,” Grk. *ἀκύς*, L. *ōciōr*, *acu-pedium* (Festus), perhaps *accipiter* for **acu-peter* (Lindsay, L.L. 259; J. Schmidt, Plur. 174); Skt. *urū-* “wide,” Av. *vo^uru-* “broad,” Grk. *εὐρύς*; Skt. *gurū-* “heavy,” Av. *go^uru-* (in a compound) “opposing,” Grk. *βαρύς*, Goth. *kai^urus* “heavy” (cf. Skt. *āgru-* “unmarried,” Av. *ayru-* “non gravida”); Skt. *tamū-* “thin,” Grk. *τανύ-γλωσσος*, L. *tenuis*, O. Ir. *tana*, O.H.G. *dunni*, O.B. *tīnū-kū* “thin;” Skt. *tr̥ṣū-* “eager, desirous,” Goth. *þaúrsus* “dry,” O.H.G. *durri* “dry;” Skt. *puru-* “much,” Av. *po^uru-* “full,” O.P. *paru-* “much,” Grk. *πολύς*, O. Ir. *il* “much,” Goth. *filu* n. “much;” Skt. *pr̥thū-* “broad,” Av. *par^oθu-* “broad,” Grk. *πλατύς*, Lith. *platūs* “broad;” Skt. *raghū-* “fleet,” Grk. *ἐλαχύς*, Av. *rəvī-* f. “the swift one;” Skt. *svādū-* “sweet,” Grk. *ἡδύς*, L. *suāvis*, Eng. *sweet*; Skt. *vásu-* “good,” Av. *vohu-* “good,” O.P. *vahu-* (in nomen propr. compound), O. Ir. *fiu* “worthy.”

Suffix -tu- adjectives.—This forms a very few adjectives in Sanskrit, as *dhātu-* “drinkable,” *tapyatū-* “glowing, hot” (Whit., § 1161). It is probable that these are transfers to *u*-stems of *-ata* forms (*pacata*, etc., Whit., § 1176, e). So in Lithuanian the suffixes *-tu-*, *-stu-*, *-sztu-* appear along with *-ta-*, *-sta-*, *-szta-* in the formation of a few adjectives (Leskien, *Nomina* 556–59). The suffix in Lithuanian is no doubt simply a by-form of *-ta-*, and in no sense an inherited suffix.

Suffix -iu- adjectives.—This forms a few adjectives in Sanskrit (see Whitney, § 1165, b). For “secondary *yu*” in forming adjectives from nominal and pronominal stems see Whitney, § 1178, h, i. In this use it generally has the force of “desiring or seeking after,” and is fairly common.

In Lithuanian, adjectives in *-iu-* are very doubtful (Leskien, *Nomina* 326). It may be said that outside of Sanskrit the suffix *-iu-* does not form adjectives.

Suffix -nu- adjectives.—This forms a very few adjectives in Sanskrit, in the forms *-nu-* and *-anu-* (Whit., § 1162, b, c), a very few in Avestan, and a few in Lithuanian, which, however, are closely associated with those in *-na-* (Leskien, 355 ff.). The

suffix *-snu-* found in Sanskrit is an extension of the suffix *-mu-*, originating no doubt in words where *s* was part of the stem. Cf. Whitney, § 1194. So also Skt. *-tnu-*, Whit., § 1196.

Examples: Skt. *grdhnū-* “hasty,” \sqrt{grdh} “be eager;” Skt. *tapnū-* “burning,” \sqrt{tap} “warm;” Av. *zōišnu-* “unclean,” Bartholomae, Z.D.M.G. 50 (1896), 689; Jackson, A.J.P. 12 (1891), 68.

Suffix -ru- adjectives.—This apparently forms a few adjectives in Sanskrit, and one or two in Avestan, but in the absence of cognates from other languages it cannot be determined whether the suffix is *-ru-* or *-lu-*. No certain examples of *ru*-adjectives are found in Germanic (Kluge, Nominalstammbildungslehre² 94, 197). In Lithuanian the suffix forms a fair number of adjectives. These outnumber those in *-ra-*, with which they are closely associated (Leskien, Nomina 440 ff.).

Examples: Skt. *patāru-* “flying,” \sqrt{pat} “fly;” Skt. *vandāru-* “praising,” Av. *vāṇdru-* “desiring,” Skt. \sqrt{vand} “greet;” Lith. *gaudrūs*, *gēdrūs*, and *gēdras* “bright, clear” (of weather): *phiāδrōs*.

Suffix -lu- adjectives.—This forms a few adjectives in Sanskrit and Greek, one or two in Germanic, and a small number in Lithuanian, where they outnumber those in *-la-*.

Examples: Skt. *dhārū-* “sucking,” Grk. *θῆλυς*, Skt. $\sqrt{dhā}$ “suck;” Skt. *bhīrū-* “timid,” Lith. *bailūs* “fearful;” Kluge (Nom. 193) cites only Goth. *aglus* “heavy” as certain. For Lithuanian see Leskien, Nomina 468. For Skt. *-ālu-* see Whitney, § 1227, b.

Other, rare, suffixes containing *u* are: *-āku-* (Skt., Whit., § 1181, d); *-ku-* in Lith. (Leskien, 507); *-mu-* in Skt. *stāmū-* “thundering” to \sqrt{stan} “thunder” (Lindner, Altindische Stammbildung, § 75; Wackernagel, Ai. Gr. 14); *-su-* in Skt. according to Lindner, § 97, but doubtful. In Lith. *-su-* forms a few adjectives, but is merely a by-form of *-sa-*. (Cf. Leskien, 597.)

II. *Ū*-STEMS

A. NOUNS

I. AS A DECLENSIONAL TYPE

The *ū*-declension is preserved in Sanskrit, Avestan, Greek, and Old Bulgarian. Latin has it only in the root-nouns *sūs* and *grūs*.

These have the acc. sg. *suem*, *gruem* like Grk. ὁφρύα, etc., and in the nom. pl. the *i*-stem ending -ēs, not differing in this respect from other stems in Latin which follow the cons. declension. The dat.-abl. pl. *sūbus* is the *ū*-stem form, while *suibus*, *gruibus* are after the *i*-stems. Leskien, *Nomina* 241 ff., sees the type also in four Lettic feminines, *pluralia tantum*.

Some of the forms are clearly root-stems in which the *u* is a part of the root, e. g., L. *sūs*, etc., but the type is not limited to such, as shown by Skt. *çvaçrū-*, O.B. *svekry*, etc. Nouns in *ū* are all feminine except a very few somewhat doubtful masculines in Sanskrit, and a masculine or two in Greek. In Sanskrit they are all oxytone (Whitney, 355, c), and in Greek the accent is on the ultima almost without exception.

II. TRANSFER TO OTHER STEMS

In Latin it would seem from *socrus* that *ū*-stems (other than root-stems) became *u*-stems. The shortening before the *m* in the acc. sg. *socrūm* would make that form identical with the acc. sg. of short *u*-stems, and leveling probably caused the transfer of the remaining cases. In the modern Slavic languages *ū*-stems have been lost, going over mainly to the *ā*-stems. Isolated instances of transfer elsewhere are: Goth. *swaîhrō* (*ōn*-stem), O.B. **krykrūvi* (*i*-stem), Lith. *žuvīs* (*i*-stem).

Examples: Skt. *çvaçrū-* "mother-in-law," O.B. *svekry*, L. *socrus* (*ū*-stem), Goth. *swaîhrō*, with same meaning; Skt. *tanū-* f. "body," Av. *tanū-* f. "body;" Skt. *nṛtū-* m. "dancer," *nṛtyati* "dance;" O.B. *liuby* f. "love," L. *lubet*, etc.; O.B. *čěly* f. "healing, cure," Goth. *hails* "well," Eng. *hale, whole*; Skt. *bhū-* f. "earth," Skt. *✓bhū* "become;" Skt. *bhrū-* "brow," Grk. ὁφρῦς, Lith. *bruvis* "brow," Eng. *brow*; Skt. *vadhū-*¹ f. "bride," Lith. *vedù*, O.B. *vedq* "I lead." For further examples see Whitney, Skt. Gr. 355, c.

B. ADJECTIVES

Sanskrit alone has the *ū*-declension of adjectives. Here the suffix -*ū*- is used in forming feminines to masculine adjectives in -*ū*. They constitute the bulk of Sanskrit *ū*-stems.

¹ Uhlenbeck, ai. etym. Wörterbuch, s. v. *vadhūs*, cites Av. *vaðu-*, which I have not been able to find.

No other form of *ū*-suffix than the simple *-ū-* seems to appear. (For Grk. *-τῦ-* see p. 46). Evidence for *ū*-stems from other derivative suffixes is scanty. The suffix *-uko-*, which forms a few adjectives in Sanskrit and Latin and a noun or two in Greek and Old Bulgarian (Brug., Grd. 2, 256; Whit., § 1180 *f.*), probably arose by the addition of the suffix *-ko-* to a *ū*-stem. So the suffix *-tūti-*, which forms a few nouns in Latin, Celtic, and Gothic, as well as the Latin *-tūdō-*, may point to a suffix *-tū-* (Cf. Pokrowskij, KZ. 35 [1899], 247; Kretschmer, K.Z. 31 [1892], 333).

U-STEMS IN GREEK

A. NOUNS

I. NOUNS IN *-vs* *-v*, GEN. *-eos* (ATTIC *-eωs*), REPRESENTING THE ORIGINAL TYPE I (SHORT *u*-STEMS)

The stem-suffix appears in the three forms *-v-*, *-ef-*, and *-f-*. The last two are followed by the case-endings of the consonant stems. In its declension of this type, Greek differs from the related languages chiefly in its extension of the strong form *-ef-* to cases which have the weak form in other languages. The form *-f-*, that is, *-u-*, is confined to certain cases of *vīv*, *γόνv*, and *δόρv*. As normal representatives of the declension of this type may be taken *ó πῆχvς* and *τò ἄστv*.

The nom. sg. in *-vs* and *-v* is parallel to the forms in related languages and calls for no remark.

In all dialects except Attic, so far as there is any evidence, the gen. sg. has *-eos* from *-ef-os*. Greek stands alone in this form, Skt. *-os*, Goth. *-aus*, Lith. *-āus* pointing to an I.E. gen. *-eus* or *-ous* for *u*-stems. The Attic *-eωs* is explained as due to the influence of *πόλεωs* from Homeric *πόληos* by change of quantity, this with *η* after the loc. (dat.) sg. *πόληi*. (So, for example, Brug., Gr. Gr.³ 224). It is possible that the *-eωs* of nouns in *-evs* had a share in making *-eωs* the regular Attic gen. for *u*-stems. The form *ἄστeωs* occurs without exception on Attic inscriptions, e. g., C.I.A. 2, 584 (318–307 B. C.), C.I.A. 2, 379 (229 B. C.), etc., (*ἀ*]στeοs, Ditt.² 541, 5, of 421 B. C. in Attic alphabet = *ἄστeωs*). Phrynicus (Lobeck, 245; Rutherford, 318) wrongly gives the gen. sg. as *πήχeοs* (cf. K.B., § 126, ann. 7), but Photius, 429, 7, p. 316, bids us say *πήχeωs* not *πήχouς*. Etym. Mag. 687, 11, gives *πρέσβeωs*, *πήχeωs*, *πελéκeωs* as Attic, citing *πρέσβvos* apparently as non-Attic. The usage of later Atticists was not always in accordance with the evidence of the inscriptions, Philostratus and Strabo, for example, having forms in *-eos* (Schmid, Atticismus IV, 20, 586, III, 25). In Aesch. Suppl. 490 at the close of an iambic line, most MSS. read *ἄστeοs*. In Soph. O.R. 762, also at the end

of a line, *ἀστεῶς* is read. But Euripides has undoubted instances where the long vowel is demanded, e. g., El. 246, Ph. 842. (K.B., § 126, anm. 2). The non-Attic literary dialects, Epic, Ionic, Doric, show the gen. sg. *-eos*. Æolic happens not to have the gen. sg., but has other forms of the same declension. The evidence from inscriptions is scanty but decisive for the *-eos* form, e. g., Boeotian [*f*] *ἀστιος* S.G.D.I. 491, 3 = C.I.G.S. 3170, 3, with *i* for *e* before a vowel; cf. Boeotian *θιός*; Cretan *νιέος*, L.G. VI, 3.

The dat. sg. is a loc. sg. in origin and has *-ει* (*-ei*) from *-εF-i*, parallel to Vedic *-avi* in *sūnāvi*.

The acc. sg. has *-vv* *-v*, parallel to the forms in related languages, I.E. *-um* *-u*. For *víea*, etc., see below under *víos*.

The voc. sg. in *-v* has a parallel in Goth. *-u*, Av. *-u*, but Skt. *-o*, Lith. *aū*, O.B. *-u* show forms going back to I.E. *-eu* or *-ou*.

The nom. pl. in *-ees* (*-eis*) from *-εF-es* shows the normal form parallel to Skt. *-avas*, etc. The uncontracted form *-ees* seems to have prevailed everywhere except in Attic. For the literary evidence see K.B., § 127. The only inscriptional forms are: Æolic *πρέσβεες*, S.G.D.I. 281, A33 (333 B. C.); Aeragas *πρέσβεες*, S.G.D.I. 4254, 11; Cretan *νιέες*, L.G. VII, 25, 22; Delphian *πρέσβεις*, S.G.D.I. 2506, 37 (277 B. C.), probably the *κοινή* form. There is no inscriptional evidence for adjectives, so far as I have noted.

The gen. pl. in *-εων* from *-εF-ων* is, like the gen. sg., an example of the extension of the strong form of the suffix to weak cases. Herodian I, 428, gives *πήχεων* and *πελέκεων* as Attic. Photius 316 says *πήχεων* not *πηχῶν*, as also *πήχεως* not *πήχονς*. C.I.A. II add. 834, C. 15 (324 B. C.) has *πήχεων* bis. The contracted form *πηχῶν* is late (cf. K.B., § 126, anm. 7). A Pergamene inscription of the time of Trajan shows *πηχῶν*.

The dat. pl. in *-εσι* is a loc. pl. in origin, but with *-εσι* instead of *-νσι* after the analogy of the nom.-gen. pl. (so Brugmann, Gr. Gr.³ 237). Homer has *πελέκεσσι* (also Corinna) with the ending which is so widespread in the third declension, especially in the Æolic dialects, and is usually explained as an extension from s-stems (Brug., Gr. Gr.³, §§ 271 and 273, 1; G. Meyer, Gr. Gr.³,

§ 376; Smyth, Ionic 378; otherwise, K.B., § 118, 10, anm. 9, and Wackernagel, I.F. 14 [1903], 373–375).

In the acc. pl. Cretan alone shows the original ending *-vvs*, L.G. IV, 40, *vīv̄s* (cf. Goth. *sununs*). Schulze, Com. Phil. Gryph. (1887) 17, holds that Homer had an acc. pl. in *-v̄s* from *-vvs*. In Homer *πολέος*, *πολέες*, *πολέων* are found forty-two times, never suffering contraction or synizesis except in two instances, in one of which emendation is easy, while in the other the line is considered spurious. This being true of the gen. sg. and nom.-gen. pl., it is surprising that in eighteen occurrences of the acc. pl. of *πολύς* no less than eight must be read as dissyllables. This dissyllabic form appears in the MSS. sometimes as *πολέας* (Il. 1, 559; Il. 2, 4; Od. 3, 262), sometimes as *πολεῖς* (Il. 15, 66, etc.), and sometimes with variation between the two. It is unlikely that *ea* would contract more readily than *eo* or *ee*. Homer does not have the nom. pl. *πολεῖς*, and Schulze first pointed out that it is unlikely that a nom. form *-eis* would be employed as an acc. before it was in use as a nom. We are not justified in assuming that *πολέας* contracted while *πολέες* did not, nor that *πολεῖς* is to be taken as the correct form of the dissyllabic accusatives, and as a nom. pl. form used in the accusative.

Schulze therefore concluded that Homer used a form in *-v̄s* from *-vvs*. This view is borne out by the evidence of the related languages and by Cretan *vīv̄s*, as well as by the reading *πολῦς* ascribed to Zenodotus by the scholiast on Il. 2, 4, and now accepted by Fick and Christ. Against this view may be urged the direct statement of the scholiast (*loc. cit.*) that the acc. pl. in *-v̄s* is confined to nouns in *-vs* *-v̄os*, and the fact that the sole traditional support for *-v̄s* is this reading of Zenodotus.

Wackernagel, I.F. 14 (1903), 369 f., seeks to show that the acc. pl. forms in *-eis* are from *-eis*, which has displaced the original *-vvs* under the influence of other cases with *ε*, just as *-εσι* arose for *-vσι* in the dat. pl. (Brugmann, Kurze Gr. 392, accepts Wackernagel's view as probable.) His theory has the advantage of retaining the form *-eis*, which has traditional support, but the weight of this is lessened by the fact that *-eis* can perfectly well be due to the Attic form familiar to the editor, while *-v̄s* in short *v*-stems

would get no such support. On the other hand it is reasonably certain that the gen. sg. *-εφος* for *-ευς* or *-φος* and the gen. pl. *-εφων* for *-φων* arose in proethnic Greek, probably also the dat. pl. *-εστι* (unfortunately here the Cretan has only the analogical *νιάστι*), yet these left the accusative forms unaffected, as the *-νν* of all dialects and the Cretan *νιύν* show. The *-ευς* could not therefore belong to this stratum, and the later dialectic encroachment of *εφ* in the accusative forms was accompanied by the consonantal endings, i. e., *-ε(φ)α*, *-ε(φ)ας*. A dialectic substitution of *-ευς* for *-νν* is only a degree more plausible than would be an acc. sg. *-εν* for *-νν*.

So far as the Attic accusative in *-ευς* is concerned, there is no question of priority to forbid its being a nominative form used as an accusative, for, as far as we know, Attic had nom. pl. *-ευς* from the earliest historical period. There are parallels to this usage elsewhere, e. g., the nom. pl. of the Latin fourth declension in *-ūs* is best taken as an accusative form (so Lindsay, L.L. 398; Brug., Kurze Gr. 391), and the “contracted” nom. pl. of the *-νς*, *-νος* declension is an accusative form (Brug., Gr. Gr.³ 266), and the fact that Attic does not have *-ες* for *-ας* (see Wackernagel) is not a serious objection.

The forms in *-εας* in use in Homer and Herodotus are further examples of the extension of the strong form of the suffix *-εφ-* and the consequent adding of the consonant ending *-ας*.

The nom.-acc. pl. neuter in *-εα*, from *-εφ-α*, has the *α* of the cons. stems (see above, p. 8). The Attic *-η* is after the analogy of the *s*-stems, Wackernagel, K.Z. 25 (1881), 272. Pindar, Nem. 10, 5, has *δστη*, Bacchylides 13, 155, *δστεα*. C.I.G. Ins. I, 3, 202 (metrical, third or fourth century B. C.) has *δστεα*. The peculiar form *αδστεα* occurs B.C.H. 24 (1900), 71, in a metrical inscription from Boeotia of the third century B. C. For the *ι* see Solmsen, Rh.M. 58 (1903), 614.

The dual nom.-acc. in *-εε* (Attic *-ει*) from *-εφ-ε*, has the usual *-ε* of the Greek nom.-acc. dual. On this *-ε* see Brug., Gr. Gr.³ 231; Kretschmer, K.Z. 31 (1892), 381; J. Schmidt, K.Z. 27 (1885), 292. Herodian II, 324, says that the nominative of the dual in the orators is *τώ πρέσβη*, from *πρέσβυς*, *πρέσβεος*, but that the form *πρεσβῆ* in Aristophanes (Fr. 495, Dd.) is from

πρεσβεύς, τοῦ πρεσβέος. The dual *τὼ πρέσβει* occurs on an inscription of Carpathus, Ditt.² 69, 45 and 56 = C.I.G. Ins. I, 977 (fourth century B.C.), ω and η are on the stone, but ϵ is used for ϵi . So the Attic *νιέī* (written *νιεῖ*) occurs on an inscription, C.I.A. iv, 418, 9 (before 418 B. C.). Kirchhoff transcribes *νιῆī*, but cf. Meisterhans³, footnote, 1205.

The dual gen.-dat. *-έοιν* from *-εῖ-οιν* has the usual ending added to the strong form of the suffix. For the *-οιν* see Brug., Gr. Gr.³ 232, with the literature cited.

So far as there is any evidence, it has been shown that the type *-υς -ν, -εος* extends throughout the dialects. This is in striking contrast to the *i*-stems, which, outside of Attic-Ionic, and in Ionic also in large measure, have the declension of the *i- ii*-stems, gen. *-οις*, nom. pl. *-ιεσ*. Most short *u*-stems have gone over to the declension of the long *ū*-stems in Greek, but in the few substantives where the short *u*-declension has been preserved it is found not merely in Attic or Attic-Ionic, but also in other dialects.

The only nouns in Greek declined according to this type are: *ἥ ἔγχελνς, ὁ πέλεκνς, ὁ πῆχνς, ὁ πρέσβνς, ὁ νιύς*, and the neuters *ἄστν, πῶū, σῶρν*, and perhaps *μίσν*. Like these are declined the adjective compounds with *πέλεκνς, πῆχνς*, or *πρέσβνς* as final member. See below, p. 62. Wackernagel, K.Z. 25 (1881), 272, assumes a form **δενδρη-* to account for *δένδρη*, etc., but there seems to be no reason why these should not be from *δένδρος* as usually taken. For *γόνν* and *δόρν*, which belong more closely with this type than with any other, but which do not conform to it as a whole, see below, pp. 35 f. Homer has a pl. *κώεα, κώεστ* from which Schmidt, editor of Hesychius, s. v. *κυνύπισμα*, infers a sg. *κῶū* like *πῶū* to pl. *πώεα*, but the sg. *κώας* is found in Homer, and from this the *κώεα* is usually taken.

ἔγχελνς varies in declension, having forms of the *-υς -νος* type, especially in the plural. Homer has only the pl. *ἔγχέλνες*. Archilochus has *ἔγχέλνας*. According to Tryphon in Athenaeus 7, 299, chap. 54, Attic declined the singular like *πῆχνς -εως*, but the plural like nouns in *-υς -νος*. So also Aelian Dionys. ap. Eustath. 1231, 35 = ed. Schwabe 72 and 150, 15. Aristophanes has *ἔγχέλεις, ᔍγχέλεων*, and *ἔγχέλεστν*. According to Bonitz'

Index, Aristotle uses the nom. sg. ἔγχελνς, the gen. sg. ἔγχέλεως and ἔγχέλνος, nom. pl. ἔγχέλνς, ἔγχέλνες, ἔγχέλεις (once v. l. -ιδες), gen. pl. -ύων, -ίων, -έων, dat. pl. -υσι, -εσι. The grammarians are inclined to take the forms ἔγχέλεως ἔγχέλεων from a nom. sg. ἔγχελνς. So Bekker, A.G. 1366. For the usage in other writers see especially Thesaurus, s. v., and also K.B., § 126, anm. 3, 441.

πέλεκυς has the dat. pl. πελέκυσι in *Aelian* H.A. xvii, 44, but in xiv, 29 the regular *πελέκεσι*. *Hesychius*, s. v. Στειλέη has *πελέκυος* (cf. Lobeck, *Phryn.* 246).

The grammarians mention forms in -νος from *πρέσβυς* and take the gen. *πρέσβεως* from *πρέσβις*. So *Etym. Mag.* 687, 11, *πρέσβις* ἀπὸ τοῦ *πρέσβις* *πρέσβυς*, *πρέσβεες* *πρέσβεις* κλίνεται τὸ *πρέσβυς* *πρέσβυος* καὶ *πρέσβεως* Ἀττικῶς· καὶ ἔστι τρίτον μετὰ τῶν πήχεως καὶ *πελέκεως* σεσημειωμένων. *Chœroboscus* 234, 23 = Bekker, A.G. 1413 = *Gram. Graeci*, iv, 1, 233, 6, says the feminine is ἡ *πρέσβυς* *τῆς πρέσβυος* and the masculine in Doric is *πρέσγυς* *πρέσγυος*, and that *πρέσβις* *πρέσβεως* means “ambassador,” while *πρέσβυς* means γέρων. Cf. also schol. Arist. Ach. 93. *Chœroboscus ap. Hdn.* ii, 707, cites a voc. *πρέσβις* and an acc. *πρέσβιν*.

The gen. sg. of *νίνις* is given as *νιέος* not *νιέως*. See below, p. 32.

Of the neuters, *ἄστυ* is the only one in frequent use.

πῶν is found only in Homer and Hesiod, in Homer only in the forms *πῶν*, *πώεα*, *πώεσι*, in Hesiod only *πώεα*. The grammarian in Cramer, *Anecd. Ox.* 3, 255, says τὸ *πῶν* is declined like *μέθυ*, *πῶν* *πώνος* *πώνι*, and that the poet (Homer) made the pl. *πώεα* from another sg. *πώας* just as he had *κώας* and pl. *κώεα*.

The word *σῶρν* has the gen. *σώρεως* in *Diose.* 5, 119, and in the *Hippiatrica* (an anonymous work of the Middle Ages on medicine), but Pliny 34, 29, has *soryos*. The Thesaurus says the genitive should be corrected to *σώρνος* (which Pliny has), or the nominative should be taken as *σῶρη*. The gen. *sorces* is found in *Celsus* 6, 9. *σῶρη* is found in *Democritus*. Galen has the word frequently, but always in the form *σῶρν*.

L. and S. s. v., and K.B., § 126, give *μίσν* as belonging to the same declension as *ἄστυ*, though also with the gen. -νος. The

Thesaurus does not give the genitive in *-eos* at all, but thinks on the basis of the Latin use of the word that it may have been used as an indeclinable, when not declined in *-v -vos*. None of the references in L. and S. or in the Thesaurus, so far as I know, has the genitive in *-eos*, and K.B. give no references. Lobeck, Phryne, 288, in commenting on *σίνηπι σινήπεως* and *σίναπι σινάπνος* says: "sic τοῦ βράθυος Jul. Afric. Cest. 16, 294. τοῦ μίσνος et τοῦ μίσεως apud materiae medicae scriptores, itemque σέρεως et σώρεως." In his index Lobeck gives the reference to *μίσεως* under *μίστι* not *μίσν*. Certain it is that such words (mostly of foreign origin) for plants, metals, and medicines were greatly confused among the late writers. So Phrynicus, *loc. cit. supra*, tells us not to say *σίναπι*, but *νάπν*, and the declension varied as given above. At any rate, the gen. *μίσνος* is by far the most frequent, if that in *-eos* occurs at all. I have found the form in *-vos* in the following: Diosc. 5, 117; Celsus 5, 19, § 8; Galen (ed. Kühn), Vol. XIX, p. 736 bis; Hippocrates (ed. Littré) vi, 422, in two MSS., others having *μύσιος*, vii, 354, with no v. l., vii, 414, § 98, one MS. having *μύσν*, viii, 170, § 76, with no v. l.

In modern Greek no distinction exists between the declensions of original short *u*-stems and original long *ü*-stems, both having been merged with stems the vowel of whose final syllable, *η* or *ι*, had become identical in pronunciation with *v*. See Hatzidakis, Neugr. Gram. 380; Jannaris, Hist. Grk. Gr., §§ 389, 390, 398, 399; Thumb, Neugr. Volks-sprache 36, § 70, 2.

vivs.¹ Exclusive of the *o*-stem forms, *vivs* presents the following: Nom. sg.: *vivs* Lac. S.G.D.I. 4402 = Cauer 4 = I.G.A. 54, the only example of the stem *viv-* in Laconian (Boisacq, Dial. Dor. 145), Cretan L.G. ix, 40, *vivis* mistake for *vivs* L.G. xii, 17; *vihvs* Attic vase, Klein, Gr. Vasen 72 = C.I.G. 8202, and *vihs* Klein, 72 = C.I.G. 8203, mistake for *vihvs*; *vvs*, Attic, C.I.A. iv,

¹ Miller, Mélanges (1868) 291; Baunack, Curt. Stud. 10 (1878), 88 f.; Nauck, Mélanges (1875-1880) iv, 102; Härtel, Zeitsch. f. öst. G. 27 (1876), 628; Wackernagel, K.Z. 25 (1881), 291; Osthoff, M.U. iv (1881), 185 adn. 2; Bergk, Poetae Melici (1882) 534; Baunack, Inschr. v. Gort. 71 (1885); Schulze, Com. Phil. Gryph. 20 ff. (1887); Kretschmer, K.Z. 29 (1888), 470 f., Vasen Inschr. 187 (1894); Allen, Papers of Am. School at Athens iv (1888), 71 f.; Delbrück, Die Indo-germ. Verwandtschaftsnamen 455 (1889); Kühner-Blass, Gr. Gr. (1890) 138; La Roche, Beiträge zur gr. Gram. 1 (1893), 222 ff., especially valuable for review of forms, Homerische Unters. 46; Brugmann, Grd. 2, 299 f., I² 182, 270 f., Gr. Gr.³, §§ 14, 29, 183; Meisterhans, Att. Inschr.³ 144 (1900); Herwerden, Lexicon suppl. et dial. s. v. (1902); Ehrlich, K.Z. 38 (1902), 89. In the following pages on *vivs* the abbreviation *loc. cit.* will refer to the works here cited.

1, *b*, 373, 107, metrical sixth century B. C. (C.I.A. i, 398, is usually taken as metrical, and if so seems to have the first syllable short, Usener, altgr. Versbau 30. But cf. Baunack, Inschr. v. Gort. 71; Allen, *loc. cit.*, 55, 71; Ehrlich, *loc. cit.*, who read it *ū̄s* as one long syllable. Meisterhans, *loc. cit.*, suggests that it may be a prose inscription); *ū̄s* Attic, C.I.A. iv, 1, *b*, 373, 94, metrical sixth century B. C.; *ū̄s* hypothetical form, a figment of the grammarian, Etym. Mag. 553, 15; cf. 775, 20; *vī̄s* or *vī̄s* attributed to Simonides, see Bergk, *loc. cit.*, Miller, *loc. cit.*

Gen. sg.: *vī̄os* Homer. Whether Thessalian HYIOΣ of the Sotairos inscription belongs here (*hvī̄os*) or is to be understood as *hū̄os*, gen. sg. of *ū̄s*, is still uncertain. See Solmsen, Inscr. Graecae ad inlustr. Dialectos sel. 21, footnote 10, with literature cited; *vī̄eos* Homer, Cretan, L.G. vi, 3, Attic MSS., see La Roche, *loc. cit.*, 223; *vī̄eos* Attic, C.I.A. ii, 1513 (400–350 B. C.); *vī̄eos* called pseudattic by Phrynicus (Lobeck, 68; Ruth. 141), see La Roche, *loc. cit.*, 223; *vī̄hos* Attic metrical, time of Empire, C.I.A. iii, 914, 1.

Dat. sg.: *vī̄u* Homer, Hesiod; *vī̄ēi* Homer, Hesiod; *vī̄ēi* Homeric doubtful (see K.B., § 435), Argive, S.G.D.I. 3297, 2, prose, time of Empire, Attic, S.G.D.I. 1597, 4, from Dodona, but in Attic dialect, stone has NIEI, Attic MSS., La Roche, *loc. cit.*, 224, Elatea, metrical, third or fourth century B. C. in B.C.H. 10 (1886), 367; *vī̄ηu* late Epic.

Acc. sg.: *vī̄uv* Arcad. S.G.D.I. 1183, Cretan, L.G. vi, 12, x, 15; *vī̄a* Homer, Ænianian, S.G.D.I. 1438, 6, metrical, Locrian, S.G.D.I. 1500, time of Ætolian League, Bithynian, B.C.H. 24 (1900), 381, 8, metrical, third century B. C., Thasos, Chios, etc., metrical inscriptions; *vī̄ea* Homer, only II. 13, 350, various later poets, see La Roche, *loc. cit.*, 223, C.I.G. Ins. i, 3, 819, metrical, second century B. C., Inschr. v. Olymp., footnote 184, third century B. C., Rev. Ét. Greeq. 15 (1902), 331, metrical from Pontus, B.C.H. 24 (1900), 381, 16, metrical from Bithynia, third century B. C., same inscription has *vī̄a*, Phrynicus (Lobeck 68) and Thomas Magister, 367, disapprove the form, though Dio Chrys. uses it, i, 261, 28 (Schmid, Attic. i, 86); *vī̄ηa* late Epic (Nicander Frag. 110).

Nom. pl.: *vīes* Homer; *vīēes* Homer, Hesiod, Pindar Is. 7, 25, Cretan, L.G. vii, 25, 22; *vīēis* Homer, Od. 15, 248, 24, 497 (here *vīēes* Nauck), Hesiod Frag. 70, 3 (130 K), 136 (68 K) (*vīēes* Nauck), Attic MSS., La Roche, *loc. cit.*, 224; *īēis* Attic, C.I.A. i, 61, 14 (409 B. C.), Corpus (Köhler) transcribes *īῆs*, Meisterhans, *loc. cit.*, *īēis*; *vīῆs* late Epic.

Voc. pl.: *vīēis* Homer, Il. 5, 464 (*vīes* Nauck).

Gen. pl.: *vīῶv* Homer (Plato, Demosthenes, Pindar, Quintus of Smyrna; see La Roche, *loc. cit.*, 225). This form could, of course, belong either with *vīes* or *vīoī*, but is preferably taken with *vīes*. Cf. Wackernagel, *loc. cit.*, 290, who makes *vīfῶv* parallel to Av. *pasvām*; *vīῶv* Pindar, Attic MSS., La Roche, *loc. cit.*, 225, Protagoras, Smyth, Ionic 398; *vīήωv*, Anth. Pal. viii, 118, 5.

Dat. pl.: *vīdσt* Homer, Cretan, L.G. iv, 37, Soph. Antig. 571, v. l. *vīēst*; *vīēst* Attic MSS., La Roche, *loc. cit.*, 225; *īēstσt* prose inscription from Syracuse, Inscr. Sic. et It. 10 = S.G.D.I. 3235, where Blass reads (τ)(ϵ)($\lambda\epsilon$) σt ; *vīήstσw* late Epic, La Roche, *loc. cit.*, 226.

Acc. pl.: *vīūs* Cretan, L.G. iv, 40, Argive, J.H.S. 13 (1892-93), 128, n. 61, on a fragment from the Acropolis (Meyer, Gr. Gr.³ 461); *vīas* Homer; *vīēis* Attic C.I.A. iii, 167, 5 (143 A. D.), archaizing incription, Attic MSS., La Roche, *loc. cit.*, 225; *īēis* Attic, C.I.A., ii, 51, 11, 19, 27, 30 (369 B. C.) = Ditt.² 89, C.I.A. ii, add. i, b, 37, 393 = Ditt.² 57, ΥΕξ (403 B. C.); *vīēas* Homer, Hesiod, Herodotus, C.I.G. Ins. i, 3, 1189, 4, metrical; *vīῆs* late Epic.

Nom.-acc. dual: *vīē* Homer, Hesiod; *vīēē* Attic MSS., La Roche, *loc. cit.*, 224; *vīēt* Attic, C.I.A. iv, 418, 9 (before 418 B. C.), stone HYIE. Kirchhoff transcribes *vīῆt*, but cf. Meisterhans³, footnote 1205.

Of the nom. sg. forms given, *vīūs* is a fiction of the grammarian, and *vīēs* attributed to Simonides by the Florentine Etym. Mag. is rejected by Herodian. The other forms are from the *u*-stem proper.

In the gen. sg. *vīōs*¹ is without doubt from **vīfōs* parallel to

¹The analogy of other words and other languages points to the accent *vīōs vīi* in the gen.-dat. sg. as suggested by Wackernagel, *loc. cit.*, 290. Schulze adopts Wackernagel's

γουνός δουρός, from **γονφός* **δορφός*. The forms *víeos*, *íeos* are like *πήχεος*. The form *víew̄s* is branded as pseudattic by Phrynius, and Thomas Magister, 367 (ed. Ritschl), bids us write *víeos* with an omicron. Further Etym. Mag. 775, 20 says the Athenians wrote *víeos* with *o* not *ω*. The evidence of Attic inscriptions is confined to one example, C.I.A. ii, 1513, with *víeos*. The date is fixed between 400 and 350 B. C., so that it would have had *víew̄s*, had this been the Attic form. The spelling *víew̄s* is, however, fairly frequent in the MSS. of Attic writers (cf. Lobeck, Phryn. 68 ff.). *víhos* is a late metrical form developed no doubt through confusion with nouns in -*eūs*.

Of the other forms cited all agree with the corresponding forms of the regular declension as given above except the following:

(1) Forms with the suffix grade -*f*- and the consonantal endings, like the gen. *víos*, discussed above; dat. sg. *víū*, acc. sg. *víā*, nom. pl. *víes*, gen. pl. *víōv* (see above under forms), acc. pl. *vías*, nom.-acc. dual *víē*.

Kühner-Blass, § 138, 507, give the dat. pl. *víáσt̄i* as parallel to the gen. sg. *víos*, nom. pl. *víes*, etc. (so also La Roche, *loc. cit.*, 223), but in that case the dat. pl. *πήχεστ̄i* should be explained in the same way. The form *víáσt̄i* has been explained from the time of Eustathius (1348, 27) to the present (Wackernagel, K.Z. 25 [1881], 289; Bloomfield, A.J.P. 12 [1891], 24; Kretschmer, K.Z. 29 [1888], 470) as having its *a* from the analogy of other nouns of relationship *πατράσt̄i*, etc. *víáσt̄i* is for *víēσt̄i*, and this for **víóσt̄i* as explained above under the dat. pl. Kühner-Blass, § 118, 417, miss the point of the syllabic liquid in *πατράσt̄i*, etc.

(2) A series of late epic forms made mainly after the analogy of nouns in -*eūs*, like the gen. sg. *víhos* cited above; dat. sg. *víhī*, acc. sg. *víha*, nom. pl. *víhes*, dat. pl. *víhēσt̄i*, acc. pl. *víhas* (cf. La Roche, *loc. cit.*, 225 f.).

(3) The acc. sg. *víea*, an extension of the strong grade -*ef*- with the consequent use of consonantal -*a*. Homer has such a form also in the acc. sg. of the adjective, e. g., *εὐρέα πόντον*. The acc. pl. *víuvs* has been sufficiently discussed above under the acc. pl.

suggestion and writes *víos*, *víi*. Cf. Danielsson, *Eranos* 1 (1896), 139, footnote. But it is hard to get around the direct statement of Herodian ii, 614, 36, that the gen. *víos* is properispomenon, though he is, to be sure, in error in regarding it as from a nom. *víeū* (not extant). Cf. Etym. Mag. 775, 20. It would seem that the coexistence of a nom. *víeū* and gen. *víos* would prove so confusing as to lead to a difference in accent for the sake of distinctness.

In Homer the *o*-stem forms, nom. sg. *víōs*, acc. sg. *víōv*, voc. sg. *víē*, are frequent. The gen. sg. *víōv* occurs once, Od. 22, 238, the dat. pl. *víōσι* once, Od. 19, 418, while *víōs*, Il. 5, 159, is universally rejected as a false reading. K.-B. give *víōv* as from the stem *vío-*, but this is an unnecessary assumption; see above under forms. The passages with *víōv* and *víōσι* are suspected of being late additions, cf. Schulze, *loc. cit.*, 25. If these are set aside we have left in Homer only the nom., acc., and voc. sg. of the *o*-stem, these having in distinction from other forms of *víōs* the initial syllable as syllaba anceps. Even these are rejected by Nauck, *loc. cit.* Cf. also Härtel, *loc. cit.* Judging from Homeric conditions just expressed, *o*-stem forms were substituted for *u*-stem forms in just those cases which have *víu-*. This can hardly be accidental, though a purely phonetic dissimilation (Osthoff, *loc. cit.*) is altogether unlikely. The evidence of inscriptions, especially Cretan and Attic, makes it plain that the *u*-stem form of the word was earlier than the *o*-stem. (Cf. Meisterhans³ 144; Schulze, *loc. cit.*, 25; Kretschmer, K.Z. 29 [1888], 471; Baunack, Inschr. v. Gort. 71; otherwise Ehrlich, *loc. cit.*, 90.) Just how the *o*-stem form arose is not determined. Schulze, *loc. cit.*, takes the gen. pl. *víōv* as the starting-point since this form has the appearance of a gen. pl. to *víōs*. (For an ancient view see Etym. Mag. 775, 20 and 553, 15.) In Attic the *o*-stem form completely displaced the *u*-stem form by about 350 B. C.

The suffix is clearly *-ju-*, and the root the same as in Skt. *sūnū-*, etc., p. 16. The only question is as to the precise form of the root. Kretschmer, Vaseninschriften 187, suggested that *víōs* was from **συφ-í-u-s*, and Ehrlich, *loc. cit.*, gives an elaborate explanation of all the case-forms on the basis of nom. **suuius*, gen. **suuiuos*. But such a formation as **suui-í-u-* is in itself improbable, and it is safe to assert that no one will accept it, unless it is impossible to derive the Greek form from a **sū-ju-* or **su-ju-*. But this is not the case. How the forms can be derived from **suuiu-* has been shown, in the main convincingly, by Schulze, *loc. cit.*, 20 ff. He rightly assumes (since *u* between *v* and a following vowel was lost in all dialects but Lesbian) that, e. g., nom. sg.

**su-iū-s* became *vīs*, while gen. sg. **su-iū-os* became *vīfōs vīos* (for accent see above, p. 31, footnote), nom. pl. **su-ieues* became *vēfēs*, *vēes*, while gen. pl. **su-iū-ōm* became *vīfāv*, *vīāv*. He accounts for the extant forms of the developed paradigm by assuming leveling, strong forms passing, e. g., from the nom. pl. to the gen. sg. and, vice versa, weak forms entering strong cases as *vīes* in nom. pl., while the *u* strictly belonging by phonetic development to the gen.-dat. sg., etc., displaced the *v-* of the nom.-acc. sg., etc., so that *vīs*, *vīv*, arose beside gen. sg. *vīos*, etc. For such forms as gen. sg. *vīeos* we must assume not only the influence of strong forms like nom. pl. *vīees* as given by Schulze, but also, as I think, that of the regular endings *-eos* *-eū* of the ordinary *u*-stems.

Brugmann still holds (Gr. Gr.³, § 14; Kurze Gr. 92) that *i* after *v* and before a vowel is regularly preserved. But *vīs* would be the only example of the retention of an original intervocalic *z*, except in Lesbian, and Schulze's explanation of the *vī-* in *vīs* as due to leveling from cases where *vī-* came before *-f-* is much to be preferred.

On the assumption that *vīs* owes its *i* to restoration, Schulze explains the short initial syllable of Homeric nom. sg. *vīos*, acc. sg. *vīov*, voc. sg. *vīē* by supposing that these forms stand in the place of original Homeric *vīs*, *vīv*, *vīū*, and that the latter have retained the quantity of the still earlier *vīs*, *vīv*, *vīū* from *su-iū-s*, etc. At any rate, it is clear that the situation is different in *vīs*, with no consonant after the *vī-*, from that in *vīos*, *vīfōs* (cf. Brug., Gr. Gr.³, § 14). On the other hand, Attic has *vīos*, nom. sg. (Allen, *loc. cit.*, 71) from a form with restored *z* and secondary loss, like *-vā* from *-vīa* in the participle (Meisterhans³, 59). Leaving out of account the question of quantity, the belief that such forms as *vīs* owe their *i* to the analogy of other cases receives confirmation from the situation in Attic, where, when the forms of the cons. decl. *vīos*, etc., were no longer in use, the *i* did drop out just as we should have expected it to do earlier, had it not been for the “Systemzwang” of the other forms.

Inasmuch as *-iū-* is not found as the suffix for this word in any other language, and is rare anywhere, the view of Bezzenger cited with

approval by Delbrück, *loc. cit.*, is not without attractiveness. It is that *vív̄s viós* was a “Koseform” to **én̄s* like *μᾶ* to *μήτηρ* and Lith. *sēja* to *sesiū* “sister.” There are no parallels, so far as I know, for such short-forms with suffix *-iu-*, but the suffix *-io-* is fairly frequent in Greek in “Kosenamen.” Cf. Fick-Bechtel², 24 f.

In what precedes there has been no attempt to explain why *vív̄s* should have forms in *-f-* with consonant endings, while other *u*-stems (except *γόνν* and *δόρν*) should not. Wackernagel, *loc. cit.*, 290, suggests that gen. pl. *vífāv* (cf. Av. *pasvām*, etc.) kept its form against the encroachment of *-efaw* through its similarity to *πατρῶv*, and that after *θυγατρόv*, etc., were formed *vifós*, *vifí*, etc. Weight is added to this view by the fact that *víáσi* is plainly after *πατράσi*, etc.

γόνν and *δόρν*.¹ Homer has the gen. sg. *γοννόs*, *δουρόs* from **γονfós* **δορfós* like the gen. sg. *víos*. That this gen. sg. in *-uos* is an I.E. type (beside *-eus*) is apparent from Vedic *paçvás*, Av. *χraθwō*, and the Greek forms. It is entirely distinct from the gen. in *-ūos* as in *γέννūos*, which is properly the ending of *ū*-stems. Cf. Kretschmer, K.Z. 31 (1892), 465; Brugmann, Grd. 2, 577. The form *δορόs* of Attic tragedy represents the Attic development of **δορfós*. Beside **δορfós* arose **δόρφatos* under the influence of the extensive neuter type in *-a*, *-atos* (originally *u*-stem; see Brug., Gr. Gr.³, § 212, 3, 4), whence *δoύratos* and *δόratos* according to the dialectic treatment of *-pf-*, *-vf-*. In the same way arose *γούnatos* and *γόnatos*. Herodian, ii, 940, 15, cites also a gen. sg. *δόrpeos*.

Other forms which show the suffix grade *-f-* are: nom.-acc. pl. Æolic *γόnna*, *γόna*, Hom. *γoñna*, Hom. *δoñra*; Hom. dual nom.-acc. *δoñre*; gen. pl. *γόnωv* for *γόnωv* Æolic (Sappho 44), Hom. *δoύrωv*; dat. sg. Hom., Pindar *δouri*, Pindar, Tragedy *δorí*; the last form is also used in prose in military expressions.

The dat. sg. *δórpe* in the Tragedians, and the nom.-acc. pl. *δórη* in Eurip. Rhes. 274 are forms of the *ᾶστu* declension. Cf. the gen. *δórpeos* given by Herodian.

Inscriptional forms are: gen. sg. *δόratos* Argive (Epidaurus), S.G.D.I. 3340 (third century B. C.) = Ditt.² 803, 64, *δόrata[os]* Delphian, S.G.D.I. 2501, 30 (380 B. C.) = Cauer 204, 30, *δorós*

¹ For a citation of forms see K.B., § 130, 457 f.

Thebes, metrical, C.I.G.S. 4247; dat. sg. *δόρατι* Kern, Inschr. v. Magn. 105, 106, *δόρατι* Late Cretan, Ditt.² 929, 134 = Mus. Ital. iii, 570, n. 3, *δόρατι* Ditt.² 368, 10 = Inscr. Cos 223, n. 345, *δόρατι* Ætolian, Ditt.² 333, 3 = S.G.D.I. 1418, *δορί* Locrian, metrical, S.G.D.I. 1501; gen. pl. *γονάτων* Epidaurus, S.G.D.I. 3340, 111 = Ditt.² 803, 111 (third century B. C.?) ; dat. pl. *γονάτεσσι* Kaibel Ep. Gr. 782, *δοράτεσσιν* Boeotian, metrical, B.C.H. 24 (1900), 70.

For a list of cognates see above, p. 13. For further etymological connections with *δόρυ* see H. L. Ahrens, “*δόρυ* und seine Sippe” (1866), and especially Osthoff, Etymologische Parerga (1901) 100 ff., who embodies Ahrens’ suggestions with many additions. He arranges the material under eight stem-forms: (1) **deru-*, (2) **doru-*, (3) **dreu-*, (4) **drou-*, (5) **druu-*, (6) **drū-*, (7) **dru-*, (8) **dru-* or **drū-*.

For the Ablaut relation between Skt. *dāru-* *jānu-* and Grk. *δόρυ* *γόνυ*, etc., see Brug., Grd. i, 70 f., ii, 1205, note, i², 139, and xliii, Kurze Gr. 74, 75, with literature cited in last two. Cf. also Meringer, Sitzungsber. d. kais. Akad. d. Wiss. (Wien, 1892), bd. 125, 2, 21 ff.; J. Schmidt, K.Z. 32 (1893), 338; Hirt, Akz. 220, Ablaut 522, 772.

II. NOUNS IN -*vs* -*v*, GEN. -*vos*

This class includes (1) nouns belonging to Type II (long *u*-stems), (2) nouns in -*vs*, -*v*, belonging originally to Type I (short *u*-stems).

Exclusive of the small number of hypocoristics (see below, p. 64), and the nouns given under I above, all *u*-stem nouns in Greek, so far as their declension can be determined, belong to Class II.

There are about two hundred and forty Greek nouns with nom. in -*vs* or -*v*, which belong, so far as there is any evidence, to this declension. As a matter of fact only about seventy or eighty of the two hundred and forty present enough forms to determine the declension. For the remainder the evidence is simply negative. About one hundred of the two hundred and forty have the suffix -*tu-* and are mostly feminine oxytones with long final. See the suffix -*tu-* below. Of the remaining one hundred and forty about half are known only from glosses, mainly in Hesychius, and hence as a rule these furnish no evidence for declension,

gender, or quantity of the final syllable. In the matter of accent the ratio of barytones to oxytones is about two to one, for these glosses. The figures given do not include proper names, for which no complete list was attempted, but of which about fifty examples were noted. So far as the proper nouns show any declension at all, it is that of Class II.

The remaining seventy,¹ i. e., excluding those known only from glosses, and those with suffix *-tu-*, furnish evidence for declension in about forty instances, about half determine the quantity of the final syllable, and all but half a dozen determine the gender. About forty-five of the seventy are barytones, almost equally divided into masculines, feminines, and neuters. The remaining twenty-five are oxytones and perispomena, and are all feminine except *ὁ ἵχθυς*, *ὁ μῆν* (an original s-stem), *ό* (but also *ή*) *σῦς*. The perispomenon *τὸ γρῦ* has the gen. sg. *τοῦ γρῦ* in Lucian, Lexiphanes c. 19, and hence may be classed as an indeclinable.

Of the twenty-five oxytones and perispomena about fifteen furnish evidence for quantity, either from the usage of the poets or the statements of grammarians. In no instance is the quantity shown to be short only, most have the long final, while a few show the syllable as both short and long. These are: *ἵχθύν* Hdn. i, 416; *ἱσχύν* Pindar Nem. 11, 31; *νηδύν* Hdn. i, 527, Callim., Dian. 160, Boeotian metrical inscription C.I.G.S. 2544 and 2545. *νηδύς* has long final in Anth. Pal. 9, 519, 2 and elsewhere. Homer has it in nom.-acc. sg., but only at end of line.

On the other hand of the forty-five barytones, only about fifteen furnish evidence for quantity. Here the final is usually short, but there are some cases of variation. In no instance is it long only. (The cry *Κόκκυ*, being indeclinable, does not constitute an exception.) Examples of variation are: *γένυν* Eurip. El. 1215, but *γένυς* Phoen. 63, *γένυ* Andr. 1181; *νέκυς* Il. 4, 492, 18, 180, etc., but *νέκυν* Eurip. Suppl. 70, etc., metrical inscription from Mysia B.C.H. 25 (1901), 327, *νέκυν* Boeotian, C.I.G.S. 2544; *χέλυς* Hom. Hymn Merc. 33, 153, 242, *χέλυն* Callim. Hymn Apoll. 16, Oppian 5, 404, Aratus 268; *στάχυς* Eurip. H. Fur. 5, elsewhere *στάχυν*; *βότρυς*, *μακρῶς* Αττικοί, *βραχέως*

¹ It must be understood that all numbers are approximate.

"Ελληνες, Moiris, 193, 10, quoted by Kretschmer, K.Z. 31 (1892), 336, *βότρυν* metrical inscription C.I.G. Ins. i, 1, 781.

Exclusive of glosses and proper names, there are about one hundred and fifteen oxytones (ninety of these being nouns in *-τυς*), mainly feminine, and with long final, presumably belonging to Class II, and about fifty-five barytones, of all genders, and with short final, also belonging, so far as there is any evidence, to this class. It seems, therefore, safe to assert that the connection between accent and vowel-quantity is too marked to be accidental, and must reflect in some measure I.E. conditions. As noticed above, p. 21, *ū*-stems were prevailingly oxytone, while the *u*-type was probably originally barytone in the nom.-acc. sg. The relation in Greek, to be sure, may have become more uniform than it actually was in Indo-European. In general oxytones in *-ūs* are based on I.E. Type II, and barytones in *-us* on I.E. Type I, with a transfer to Type II in the cases other than the nom.-acc. sg., yet the forms in *-ūs* are disproportionately frequent, as compared with *ū*-stems elsewhere, and must be due in part also to transfer from Type I. The reason why the transfer in Greek of Type I to Type II arose, or why, since it did become so general, the few examples of Type I were retained at all, is yet to be found. It is worthy of remark that of the small number given under I only *vīv̄s*, *ᾶστυ*, and *γόνυ* do not have byforms of the *-us* *-uos* declension either in actual use or in the statements of the grammarians. For the general problem of the ultimate origin of the two types and the relation of accent to quantity see the references on p. 8.

The nom. sg. ends in *-ūs*, *-ūs*, masc. or fem., *-ū*, neuter. The acc. sg. has correspondingly *-ūv*, *-ūv*, *-ū*. (The forms with short vowel properly belong to Class I.)

Besides the more usual acc. sg. in *-ūv* is found that in *-va* from *-uū-m*, as in Skt. *bhrūram*, L. *suem*, or *-va* may simply be a new formation after the acc. pl. in *-vas* (Brug., Grd. 2, 550, Gr. Gr.³, § 254; Kretschmer, K.Z. 31 [1892], 466). Such are: *ἰχθύα*, Theocr. 21, 45 and 26, 17, *τρικτύα*·*τριάδα* (Heysch.), *οἰζύα*, Quint. Smyrna, *νηδύα*, *όφρύα*, *δρύα* cited by Hdn. ii, 763 as rare forms, *βότρυα* ascribed to Euphorion by Chœroboseus 235, 20 ff. = Gram. Graeci iv, 1, 234, 1 = Hdn. ii, 711, 6.

The gen. sg. ends in *-uος* from *-uηος*, alike from nominatives in *-ūς*, *īς*, and *ī*, and for all dialects so far as there is evidence. So *δρυός* Ditt.² 588, 7, 100, Delos (180 B. C.); *Κόρθυος* nomen propri., Late Cretan, Mus. Ital. iii, 648, n. 61 = B.C.H. 13 (1889), 57; *Κότυος* nomen propri., J.H.S. 22 (1902), 128, Cyzicus; *τῆς ιός* Ditt.² 615, 14, Myconos (third century B. C.); *Πόλυος* nomen propri., S.G.D.I. 2580, Fg. D. 174, Delphian; *Βίθυος* nomen propri., Thess., Hoffmann G.D. ii, 543, n. 18, 6; *Γέρυφος* nomen propri., Cyprian, Meister G.D. ii, 269, Hoff. i, 246. The ending *-uος* properly has the *u* short as in other cases before a vowel, but rare instances of *-ūος* occur, as *δρῦος* Hes. Op. 436, *ἰλύος* Il. 21, 318.

The dat. sg., a loc. sg. in origin, ends in *-ui* from *-uηι*, as in Skt. *bhrv̤i*. *Κόρθ]υι* nomen propri., S.G.D.I. 5032, Cretan; *Δρυ]ι* nomen propri., S.G.D.I. 3758, 106, Rhodes; *Δέρμυι* nomen propri., dissyllabic, end of hexameter, C.I.G.S. 579 = S.G.D.I. 875, Boeotian (Tanagra); *νάπυι* Ditt.² 804, 17, 21, Epidaurus (late); *ὸσφύι* Ditt.² 602, 2 (third or fourth century B. C.), of Iasus, cf. Schweizer, Pergam. Inschr. 146, 147. For Homeric diphthong, Attic *-uī*, see K.B., § 125, anm. 4. Herodian ii, 347 asserts that the *u* diphthong is never found at the end of a word, and explains Il. 16, 565 *νέκυι* (dissyllabic) as a case of synizesis like that in Il. 1, 15 *χρυσέῳ ἀνὰ σκήπτρῳ*. Arcadian *πληθῖ*, S.G.D.I. 1222, 20, is not *πληθυῖ* as Hoffman, G.D. 246, Herwerden, and G. Meyer, Gr. Gr.³, § 348, take it, but is rather the dat. sg. of *πλῆθος*, perhaps with *-i* by mistake for *-ει*.

The nom. pl. regularly ends in *-uες*, from *-uηες*. There are some examples of a so-called contracted nom. pl. in *-ūς*, properly an accusative form used as a nominative (Brug., Gr. Gr.³, § 266; G. Meyer, Gr. Gr.³, § 355). According to Ælius Dionysius 182 (Schwabe) = Eustath. 1835, 43, *ai κάχρūς* was Attic. See K.B., § 125, anm. 3, for further examples.

In good Attic the acc. pl. ends in *-ūς*. This is also the usual form in New Ionic, and it is found in Homer along with the other ending *-uας*. The ending *-uας* is found in late Attic, in New Ionic beside *-ūς*, and frequently in Homer. Inscriptions present: *ἱ]χθῦς* Ditt.² 584, 1, Smyrna; *στάχυας* C.I.G. Ins. i, 3, 1188, metrical, Melos; *īς* Ditt.² 615, 13, Myconos, third century B. C.

The form in *-vas* is the one to be expected in original *ū*-stems from comparison with Skt. *bhrūvas*, etc., from *uṣṇ*. That in *-v̄s* presents more difficulty. Brugmann formerly (Grd. 2, 678) explained *-v̄s* as an extension of the ending which was regular in the case of words which were originally *ū*-stems (cf. Cretan *vīūv̄s*), but now (Kurze Gr. 391, 392) assumes that while this ending was retained in case of original *ū*-stems (*γένv̄s*), forms like *ōphrūv̄s* are due to the influence of the acc. sg. *ōphrūv*, etc. (Cf. also Gr. Gr.³, § 267, 2). But it is altogether unlikely that the history of *γένv̄s* and *ōphrūv̄s* is to be separated in this way. According to all evidence the type *-v̄s*, *-v̄os* was, except for quantity in nom.-acc. sg., a unit in all dialects, and we may safely assume that any dialect that preserved **γένv̄ns* would also have **ōphrūns*, making the supposition that *ōphrūv̄s* was due to an acc. sg. *ōphrūv* superfluous. That the *-v̄ns*, *-v̄s* was preserved in this class, while it was largely given up in the original *ū*-stems which remained in Class I, is of course not strange, since only in the latter were there forms in *-εf-* to influence the ending.

The gen. pl. ends in *-v̄ων*, from *-uṣ-ōm*, Skt. *bhruvā́m*. *Βοτρύων* C.I.G. Ins. 476, 4 = S.G.D.I. 297, metrical, Mytilene; *iχθύων* Mon. Ant. vi, 302, 6 = Ditt.² 427, 6, Late Cretan, Ditt.² 584, 9, Smyrna, Ditt.² 615, 10, Myconos; *νῶν* Ditt.² 566, 14 = Michel 730, Pergamum.

To judge from the Skt. *bhrūṣū-*, etc., the Greek dat. pl. (a loc. pl. in origin) should end in *-v̄σι*. This seems to be retained in Homeric forms like *γένv̄σι* *πίτv̄σι*, which can stand for *γένv̄s* *πίτv̄s*, but aside from forms like this there is no trace of an original *-v̄σi*. It has been replaced instead by *-v̄σi*, usually explained as having the short vowel after the other cases where the *v* is rightly short before a vowel ending as in the gen. sg. and pl. It is possible, however, that here again, as in the acc. pl., we may recognize the influence of the dat. pl. of the original short *u*-stems, this being retained in declension II, though lost in declension I, where it strictly belonged. Forms like *νεκύεσσι*, *σύεσσι*, *σταχ्यεσσι*, etc., are due to the extension of the generalized dat. pl. ending *-εσσi*, for which see above under Class I.

The nom.-acc. dual has *-v̄e*, from *-v̄f-ε*. For this *ε* see above

under Class I. For the dual *iχθû* see G. Meyer, Gr. Gr.³, § 381; K.B., § 125, anm. 3. The gen.-dat. dual in *-vouν* calls for no remark.

The nom.-acc. pl. neuter in *-va* from *-v̥-a* has the usual consonant ending *-a*.

In all the forms of this declension where the suffix has the form *-uμ-* the case-endings are those of the cons. stems, and this is true also of the dat. pl.¹

Like the nouns of Class II are declined the adjectives *τέρυς* and *φόλυς*, and the adjective compounds with words belonging under II as final member. For the latter see below under Compounds. *τέρυς* is known only from Hesychius, who has the following glosses: *τέρυ· ἀσθενές, λεπτόν,* and *τέρυνας ὑππούς· οὗτοι λέγονται ὅσοι ἀδδηφάγοι εἰσὶ. ἔνιοι τοὺς ἀσθενεῖς.* Of *φόλυς* we have only the following statements: *φόλυνες κύνες· οἱ πυρροὶ ὄντες μέλανα στόματα εἰχον· οἱ δὲ φύλακας,* Hesychius, and *φόλυς· φόλυνες κύνες παρὰ τῷ Ἀντιμάχῳ,* Hdn. ii, 938, 14, and i, 236, 26. It is probable that these two words *τέρυς* and *φόλυς* are substantives in origin.

Suffix -u² substantives.—The suffix *-u-* is shown to be inherited in several words and is to be assumed for many more in which there is the short final *-v̥s* or *-v̥.* Its formations are regularly barytone, and have usually the strong grade of root. In declension they would belong historically under Class I, but most of them have been transferred to the declensional type of long *ū*-stems.

Examples of words with this suffix which follow the declension of Class I are: *γόννι:* Skt. *jánu-* n.; *δάρυ:* Skt. *dáru-* n. (for both see p. 13); *πῆχυς:* Skt. *bāhū-* m. f. (see p. 13); *πῶν:* Skt. *pāyū-* m. “herdsman,” Skt. *✓pā* “protect;” *πέλεκυς:* Skt. *paraçū-* m. *párçu-* m. “axe.”

Wheeler, Gr. Nom. Accent 110, considers the accent of *πέλεκυς* secondary in comparison with *paraçū-*. Cf. Kretschmer, Einleitung 106, on etymology. Hesychius, s. v. *ἡμιπέλεκον* has the gloss *τὸ γὰρ δεκάμνονν πέλεκυ (πέλεκυ Musurus) καλεῖται παρὰ Παφίοις.* On the Cyprian inscription from Idalium, S.G.D.I. 60, 15, we have *πε* as an abbreviation of

¹ For *ū*-stems in modern Greek, see above, p. 29.

² But including some words in which the *u* obviously belongs to the root. See footnote, p. 12.

a word used as a measure of value. There is nothing to show declension in either case, and from Hesychius we should take the form to be neuter. It is usual, however, to supply the word in the Idalian inscription as *πε[λέκε]φας*, so, e. g., Deecke, S.G.D.I. 60, Hoffmann, G.D. i, 72, and this is without doubt correct, as shown by Ahrens, Philologus 35 (1876), 67, citing Hesychius, *s. v.* *πέλεκυς*, and Eustathius, 1878, 56, under the form *πελέκεων*, though of course *πελέκεων* might equally well be neuter. Hesychius has *πέλεκυς . . . σταθμίον ἔξαμνιαν ἀρχαῖον· οἱ δὲ δεκαμνιαῖον* (MSS. *δωδεκ-*).

Instances of transfer to Class II are: *γένυς* precisely equivalent to Skt. *hánu-* (p. 13); *μέθυ* precisely equivalent to Skt. *mádhu-* (p. 13). Another instance of such transfer is, I believe (with Kretschmer, K.Z. 31 [1892], 336), *νέκυς*, which has the long final in Homer, but the short in Euripides and later Epic (see above, p. 37). To *νέκυς* the Av. *nasu-* f. “corpse” is exactly equivalent, and there seems little doubt that this has the short *-u*. The Av. acc. sg. *nasūm* is of no weight because of the frequent presence of *ū* for *u* before final *m*, a graphic matter merely (Jackson, Av. Gr., § 23; Bartholomae, Ir. Grd. i, § 268, 1). Brugmann, Gr. Gr.³, § 180, places *νέκυς* tentatively under the suffix *-ū-* *-uψ-*. For an absurd etymology of the ancients (derivation from *κίκυς*) see Cramer, Anekd. Ox. i, 296, 27.

Further examples of words with this suffix belonging to Class II are: *ἄλυς*: *ἀλύω*, etc.; cf. Hirt, Ablaut 510; *ἄρκυς*, connected by Curtius, Grdz.⁵ 341 with *ἀράχνη*, etc., from a *γark* “weave;” *ἄρπυς*, attributed by Etym. Mag. 148, 33, to Parthenius, and given as *Æolic* for *ἔρως* by Hesychius, is thought by Hoffmann, G.D. ii, 231, possibly to be connected with L. *arcus*, O.E. *earh*, “arrow;” *γῆρας*: O. Ir. *gaɪr* “cry,” L. *garriō*, etc., Brug., Grd. i², 575; *γλάφυ*: *γλάφω*, connected by Bezzemberger, B.B. 27 (1902), 153, with Bulg. *glob* “hollow;” *κοῦλν*: Goth. *hails*, O.H.G. *heil* “whole, sound,” O.E. *hæl*, O.N. *heill* “omen,” O.B. *cēlū* “sound,” Hoffmann, B.B. 16 (1890), 240, Brug., Grd. i², 576; *κόρθυς*: *κορθύω*, *κόρη*, *κόρος*; *ῥάπυς*: L. *rāpa*, O.H.G. *ruoba*, Germ. *Rübe* “rape;” *στάχυς*: O.H.G. *stanga* = Germ. *Slange*, cf. Eng. *sting*; *κίκυς* seems to be a reduplicated form from the root *kūā kū* “swell,” Grk. *κνέω*, etc., with *v* as part of the root, not as suffix. See Brug., Gr. Gr.³, § 166, and Hirt, Ablaut 386.

Suffix -tu⁻¹ substantives.—The formations in Greek with this suffix fall into two groups, one a so-called primary, with nouns like ἀγορητός, βρωτός, etc., and a so-called secondary, with numerals like ἑκατοστός, χιλιοστός, etc. All the latter and a great majority of the former are *nomina actionis*. See the list for Homer below, all of which are of this kind. Exceptions, real or apparent, are: ἄστυ, βλέτυ, δίκτυ, δίκτυς, ἵτυ, καττύ, κλιτύ, μάρπτυς, μίτυς, μόττυς, πίτυς, φῖτυ, φῖτυς. Without doubt the suffix *-tu-* was not consciously felt in any of these, and δίκτυ, δίκτυς, καττύ, καττύς do not in all probability contain the suffix *-tu-* at all. δίκτυ is given only by Etym. Mag. 275, 25, as from δίκτυον “net,” but is probably only a figment of the grammarian. δίκτυς is some sort of animal mentioned only in Hdt. 4, 192, and by Hesychius. With καττύ “a piece of leather” (Aristophanes) cf. καττύω κασσύω from *κατ-σιψῶ. μίτυς “bees-wax” is found (*ter*) in one passage in Aristotle, H.A. 9, 40, 10. Its etymology is uncertain. μόττυς is known only from Hesychius, who has μόττυες· οἱ ἔ[γ]κλυτοι καὶ παρεμένοι.

Of the others, βλέτυς “leech,” known only from the Hesychian gloss βλέτυες· αἱ βδέλλαι, is taken by Lobeck, Rhematicon 14, from a verb βλέω (cf. βλεῖ· βλίσσει, ἀμέλγει, Hesych.), with mistaken accent for βλετύς. It may have had the same development of meaning from “a sucking” to “sucker” seen in Skt. *mántu-* “counsel” and “counsellor.” So also μάρπτυς, known only from the Hesychian gloss μάρπτυς· ὑβριστής, probably with mistaken accent for μαρπτύς, from meaning “insolence” could come to mean “an insolent person.” This word has been read in Æsch. Suppl. 826, where, however, the MSS. readings are corrupt and μάρπτυς is now commonly given.

Connected with the root *bheu* “be, become,” are φῖτυ, found for φίτυμα in Aristophanes and Eupolis, and φῖτυς, used by Lycophron and frequently mentioned by grammarians. Brugmann, Ber. sächs. G. d. W., 1901, 96, suggests that φῖτυς “begetter,” and φῖτυ “the thing begotten,” both rest on an abstract *φῖτυς “the begetting.”

¹ For the suffix cf. Lobeck, Paralipomena 439 ff.; Kretschmer, K.Z. 31 (1892), 333 ff.; K.B., § 329, 28, 272; Brugmann, Grd. 2, 304, 308, Gr. Gr. 3, § 220, Ber. sächs. G. d. W., 1901, 95.

ἄστυ, ἵτυς, πίτυς are almost the only words with this suffix for which direct cognates are found in other languages (see below, p. 50), and these with *κλιτύς* are the only words, except numerals, in use through a wide range of authors, yet these are just the words for which there was in Greek no consciousness of suffixal *-τυ-*. *ἄστυ* from the root *yes*, “dwell,” no doubt originally meant “dwelling” in the abstract. (See below, p. 50.) So *ἵτυς* (p. 50) “circle” can easily have developed from “a rounding.” *κλιτύς* from the root *klei*, “lean,” can have developed the meaning “hill” from “a sloping, leaning.” *πίτυς* “pine” (p. 50) is not so easy and constitutes, perhaps, the sole exception to the rule.

There are not quite one hundred Greek nouns in *-τύς* and only *ἄστυ, φῖτυ,* and *δίκτυ* in *-τυ*. Of the latter, *ἄστυ* is neuter, and so presumably are *φῖτυ* and *δίκτυ*, though there is no specific evidence to that effect.

For the nouns in *-τύς* I have found evidence for feminine gender in twenty and for masculine in only one, *ό φῖτυς* (Eustathius). For the remainder there is no evidence, but except *δίκτυς* (doubtful at the best, see above) in all of them the *-τυς* has the same function that it has in those undoubtedly feminine, and hence there is every reason to assign to these also the feminine gender. Liddell and Scott give *δίκτυς*, Hdt. 4, 192, and *κτιστύς*, Hdt. 9, 97, as masculine, but there is nothing in Herodotus to show the gender, and the meaning and formation of *κτιστύς* justify Schweighäuser (Lex. Hdt.) in taking it as feminine. Some, like *μάρπτυς*, for which there is no evidence, may, however, have been masculine because of special use with reference to a person (cf. *φῖτυς*). So Pape, Etym. Wörterbuch, without evidence gives *μάρπτυς* as masculine.

The accent of the neuters *ἄστυ, φῖτυ, δίκτυ*(?) is barytone, in agreement with what appears to be the I.E. rule for *u*-stem neuters (above, p. 12).

The accent of the nouns in *-τύς* is oxytone except in the following instances: *βλέτυς, δίκτυς, ἵτυς, μάρπτυς, μίτυς, μότυς, πίτυς, πλάτυς, φῖτυς*, Aeolic *χέλληστυς* not constituting a real exception.

πλάτυς is found only in Hesychius and is probably a mistake

for *πλᾶτις*. For the others see above, p. 43. *δίκτυς* and *μίτυς* do not count, since they hardly contain the suffix *-tu-*.

In declension, so far as known, nouns in *-τύς -tu* follow Class II except *ἄστυ*, which belongs to Class I. As a matter of fact, over thirty of the total are known only from glosses and hence declension, etc., cannot as a rule be determined, and of the remainder only about thirty have any evidence for declension. On the other hand, there is no evidence that any substantive in *-τύς -tu*, except *ἄστυ*, belongs to Class I.

For the quantity of the final syllable in the nom. and acc. sg. we have the statements of the grammarians and the usage of the poets. There is evidence from the latter source for the quantity in only a few words. Homer has the long vowel in *ἀκοντιστύς* Il. 23, 622; *βρωτύς* Il. 19, 205, Od. 18, 407; *κλιτύς* Od. 5, 470, but in Attic this word has a short final (cf. K.B., § 125, anm. 2); *μνηστύς* Od. 16, 294, Od. 19, 13; *όρχηστύς* Il. 13, 731, a line bracketed by Dindorf. Callimachus has the long vowel in *δῖστευτύς*, read by Scaliger in Hymn to Apollo 42, where Schneider retains the MSS. *-την*. Homer has a short vowel in *ἴτύς* Il. 5, 724, Lycophron shows a short vowel in *φῖτύς* 462, 486, and Apollonius Rhodius has *θελκτύν* with short vowel, i, 515, but Lobeck, Paral. 440, would read *θέλκτιν* because the final is short and the MSS. vary in accent. Liddell and Scott give *ἐπητύς* with short *ū*, and *δτρυντύς* with long *ū*, but there is no evidence for either. There is nothing in Homer to show that any oxytone in *-τύς* has a short final. The testimony of the grammarians is to the effect that feminine oxytones have the long *ū* in the final syllable. Cf. Lentz' edition of Herodian i, 527 and footnote. The short final in *κλειτύς* in Sophocles and Euripides is explained as an extension of the short vowel from the oblique cases. So Kretschmer, K.Z. 31 (1892), 333, and Brugmann, I.F. 11 (1900), 273, Gr. Gr.³ 178. Such instances of shortening by analogy are not confined to nouns in *-τύς*; cf. K.B., § 125, anm. 2. With the exception of *κλειτύς* in Attic, and the isolated and doubtful *θελκτύς*, it may be said that, so far as we have evidence, oxytones in *-τύς* had long *ū*, while barytones in *-τύς* had short *ū*.

Nouns with the suffix *-tu-* in the related languages (pp. 13 f.)

are mainly masculine barytones with short final. The Greek presents a striking contrast with its preponderance of feminine oxytones with long final.

So far as I know, Kretschmer, K.Z. 31 (1892), 333, is the only one who definitely sets up the suffix *-tū-* for these Greek oxytones, in contrast to the *-tū-* seen in *īτus*, *φίτus*, etc., and in the formations (chiefly masculine barytones) of other languages. By his view the suffix *-tū-* does not appear outside of Greek except in extensions such as Lettic *-tuv-ā-*, L. *-tūt-*, *-tūti-*, and *-tūdōn-*. Others who have spoken of the suffix in Greek have given it as parallel to that found in Sanskrit, Latin, Germanic, etc. So for example, Von Bahder, Verbalabstrakta 94; Hirt, Akzent 221; and especially Brugmann, Grd. 2, 308, Gr. Gr.³, § 220.

Of course no one will deny that the suffix of the Greek oxytones has a long vowel. The question is whether Greek inherited from the parent speech two different suffixes *-tū-* and *-tū-*, or the quantity of the Greek *-tū-* is secondary. I am inclined to the latter opinion. In formation these nouns in *-tūs* bore an at least apparently close relation to verbals in *-tōs*, accented on the final; cf. *βοητός* : *βοάω*, *ἀγορητός* : *ἀγοράωμαι* with *ἀγαπητός* : *ἀγαπάω*, *κοσμητός* : *κοσμέω*. Hence the oxytone accent, even if itself secondary, must have been of early origin. Then their gender is feminine either from the influence of other abstracts, like those in *-σις*, *-τις*, which were feminine (so Brugmann, Grd. 2, 304; cf. Von Bahder, loc. cit. *supra*, on orig. gender), cf. the case in West Germanic, above, p. 14, or were themselves originally feminine (Delbrück, Grd. 3, 118; cf. Brug., Gr. Gr.³, § 220). In either case the feminine gender must have been of early origin. With this agreement in accent and gender it was most natural that there should be agreement also in the quantity of the final with those nouns which formed the basis of I.E. Type II as represented in the Greek Class II (above, pp. 20 f., 36). Furthermore the suffix performs the same function as is performed by *-tu-* in related languages. Hence I do not consider it necessary to assume an I.E. suffix *-tū-*.

It is frequently stated that the suffix belongs particularly to the Ionic dialect. Eustathius 1180, 6 gives it as Ionic, but

Didymus on Il. 2, 600 calls it Æolic. The statement that it is Attic, made by the scholiast on Il. 19, 233, is clearly an error, and there is a v. l., Ἀντιμάχειος for Ἀττική. Pape, Etym. Wörterbuch 291, and L. and S. (*passim*) give it as an Ionic suffix. Brugmann, Gr. Gr.³, § 220, says it is especially productive in Ionic; cf. his Grd. 2, 308. In K.B., § 329, it is said to be "poetic and dialectic," while Herwerden. Lex. Graecum suppl. et dial., s. v. ἐπισμυκτύν, βαλλητύς, ἀπαστύς, asserts that it is a favorite suffix in Ionic and Cretan. An analysis of the material gives the following results.¹

There are thirteen found in Homer only, or in Homer and glosses in Hesychius, Eustathius, etc., viz., ἀγορητύς (1), ἀκοντιστύς (1), ἀλαωτύς (1), βοητύς (1), δαιτύς (1), ἐδητύς *passim*, ἐλεητύς (2), ἐπητύς (1), μνηστύς (3, also in Anacreon?), ὀαριστύς (3), ὄτρυντύς (*bis*, same passage), ρύστακτύς (1), τανυστύς (1).

There are seven in Homer that are also found in other authors, viz., βρωτύς Homer (2), Anth., Pal., and Philoxenus *ap.* Athenaeus, γραπτύς Homer (1), Apoll. Rh., and grammarians, κιθαριστύς Homer (1), Phanocles *ap.* Stobæus, ὄρχηστύς Homer, Eurip. (1), Lucian (1), ἵτυς (p. 44) Hom., Hdt., Eurip., Xen., Galen, etc., κλεψιτύς (p. 44) Hom., Eurip., Soph., Lycophron, Nicander, πίτυς (p. 44) Hom., Hdt., Plutarch.

Callimachus has the following: ἀρπακτύς (1), ἀσπαστύς *ap.* Suidas (1), γελαστύς (1), διωκτύς (1), μαστύς *ap.* schol. (1), [δῖστευτύς] (1). Callimachus and Manetho have ἀλητύς.

Homeric Hymn to Apollo 162 has [κρεμβαλιαστύς].

Herodotus has: [καταπλαστύς] (1), κτιστύς (1), ληστύς (1), δίκτυς (p. 43), ἵτυς (p. 44), πίτυς (p. 44).

Hippocrates has φλεγμαντύς as a v. l., viii, 96, and no others.

The usage of other writers is as follows: Soph. κλειτύς (p. 44); Eurip. ὄρχηστύς, ἵτυς (p. 44), κλειτύς; Aristophanes καττύς (p. 43), φῖτυ *ap.* Eustath. (p. 43); Thuc. πεντηκοστύς; Philoxenes *ap.* Athenaeus βρωτύς; Plato σωφρονιστύς; Aristotle μίτυς (p. 43); Xen. ἵτυς (p. 43), ἔκατοστύς, μυριοστύς, πεντηκοστύς, χιλιοστύς; Antimachus *ap.* schol. πωρητύς; Æschines and Demosthenes

¹ Figures in parentheses after a word refer to the number of occurrences. Reference is made to pp. 43 f. for words listed there as not consciously having the suffix *-tu-*. Words due to emendation are bracketed.

τριττός; Lycophron *φῖτος* (p. 43), *κλειτός* (p. 44); Eratosthenes *ap.* schol. *ἀντιμαχηστός*; Apoll. Rh. *θελκτός* (a doubtful word), *γραπτός*; Phanocles *ap.* Stobæus *κιθαριστός*; Anth. Pal. *βρωτός*, [*ἀλαλητός*]; Manetho *ἀλητός*; Nicander *κλειτός*; Plutarch *πίτος* (p. 44), *έκατοστός*; Lucian *όρχηστός*, *τετρακτός*; Galen *ἴτος*; Oppian *ποθητός*.

Cretan inscriptions have *ἀμφαντός* (written *ἀμπαντός*), *όπυστός*, Lex Gort. sixth century B. C. (see Searles, Lex. Stud.), and the possible *ἐρετός*, Mon. Ant., iii, 67, n. 127.

The following are found in Hesychius only: [*ἀειεστός*], *ἀπεστός*, [*ἀποδαστός*], *ἀρτός*, *βλέτος* (p. 43), *δειπνηστός*, *δωμητός*, [*ἐητός*], *ἐλευτός* a mistake for *ἐλεητός*, [*ἐπεικτός*], *θατός*, [*ἰατός*], *μάρπιτός* (p. 43), *ξιφιστός*, [*όργητός*], *όρεκτός*, *πλάτος* (p. 44), *ποτητός*, [*τρικτός*], *φραστός*, *χαλεπτός*, *χραμβαλιαστός*, *ώρητός*. Hesychius has *ζωεύς*· *ἢ ζωτός*· *θώραξ*. This has been corrected to *ζωγύς* *ἢ ζωτός* from Cyrillus, who has *ζωγύν θώρακα*. Perhaps *ζωτός* is a mistake for **ζωστός*.

To be found in the Etym. Mag. only are: *ἀπαστός*, *δίκτυ* (p. 43), *πρακτός*. Suidas alone has *ἀφραστός* and *δωτός*. Bekker A.G. has *ἀβολητός* and this is restored in Hesychius. Hesychius and Athenaeus have *βαλλητός*. Theognostus in Anecd. Cram. ii, 16, 1 has *ἰκτός*.

Brugmann, Gr. Gr.³, § 220, cites a form *ἀποκοντιστός* not known to me from other sources, and probably a mistake for *ἀκοντιστός*. He also has a form *τακτός* in Ber. sachs. G. d. W., 1901, 95 not known to me from other sources. Pape, Etym. Wörterbuch, cites *ἀκεστός*, which I do not find elsewhere. Herwerden, Lex. suppl., etc., emends Hesychius and reads *ἐπισμυκτόν*.

A complete list of the numerals in *-τος*¹ is as follows: *έκατοστός* Xen., Plutarch, Inscriptions; *μυριοστός* Xen. (1); *πεντακοντός* doubtful word, schol. on Od. 3, 7; *πεντακοσιοστός* Etym. Mag.; *πεντηκοστός* Thuc., Xen.; *τετρακτός* Pythagoreans and Lucian; *χιλιοστός* Bechtel, Ion. Inscr. 221 and 147, 20; *χιλιοστός* Xen.; *χέλληστος* Aeol. inscr. S.G.D.I. 276; *πεντεχιλιοστός* Eccl., and finally the various forms *τριτός*, *τριττός*, *τρικτός*, *τριπτός*.

The form *τριπτός* on an inscription from Ceos of the second

¹ For the numerals in *-τος* see K.-B., § 330, 12, h, 285, Brug., Gr. Gr.³, § 248, 2 with the literature cited.

century B. C., Ditt.² 934, 6, is an error for *τριττύς* or *τρικτύς*. This *τρικτύς* is an emendation for *τρικτῆς* in Hesychius demanded by the alphabetical order and borne out by Delphian *τρικτεύαν*, Cauer², 204, 34, and by Delian *τρικτυαρχοῦντος* of the second century B. C., Ditt.² 588, 19. Hence Dittenberger, *loc. cit.*, for *τριπτύς* is inclined to read *τρικτύς*. Hesychius has *τριτύς* *τρίας*, and *τριττύς* is found in Æschines, Demosthenes, C.I.A. ii, 871, 1053, 500, 502, 517, 518, C.I.G. Sic. et It. 1363, 10, and perhaps elsewhere. *τρικτύς* from *τρίχα* is probably the original form and *τριττύς* arose under the influence of *τριττός* = **τριχλός*, *τριτύς* under that of *τριτός*. (So Brug., Gr. Gr.³, § 248, 2; cf. Schulze, K.Z. 33 [1895], 395.)

It is clear from the above that numerals form a class by themselves and appear to have been made as freely in Attic and other dialects as in Ionic. Excluding, therefore, the numerals and the words listed on p. 43, since in the latter there was no consciousness of the presence of a suffix *-tu-*, the situation for the remainder may be summarized as follows:

The suffix is found (1) in poetry: Homer twenty examples, Callimachus six or seven, and scatteringly in others; (2) in prose: (a) Ionic, Herodotus three, and one of these an emendation, Hippocrates one; (b) Non-Ionic, Lucian *δρχηστύς* (*Timon* c. 55) also found in Homer and Euripides; Plato *σωφρονιστύς*; Athenæus (Ulpian) *βαλλητύς* (406, *d*, 407, *c*); (3) in Cretan inscription of the sixth century B. C. two words, and the Hesychian gloss *θατύς* · *θεωρία*, which may be Cretan as Herwerden suggests, and is at any rate not Ionic.

There is no indication of dialect in the numerous glosses, except in Eustathius as given above, p. 46. Considering the relative infrequency of the suffix in Ionic prose,¹ or indeed in any prose, one is led to wonder whether the use of it is not after all an indication not of dialect but of antiquity. The Cretan examples belong to the sixth century B. C., and among the poets Homer

¹I cannot understand the statement made by Smyth, Ionic Dialect 396: "Noteworthy is the considerable number of nouns in -τύς in Ionic prose, which in Attic are poetical. Cf. *βρωτύς*, *κτιστύς*, *έδητύς*, *ότρυντύς*" In his list of eight examples one (*νηδύς*) does not contain the suffix at all, *άρτύς* is known only from Hesychius, *βρωτύς*, *έδητύς*, *ότρυντύς* are Homeric, not Attic, while *κτιστύς*, *ληστύς*, and *φλεγμαντύς* constitute the only examples of this suffix in Ionic prose, except the emendation *καταπλαστύς* in Herodotus.

uses the suffix most freely. The few instances of its use among prose writers might be due to poetical reminiscence. If, however, its use in Homer be taken as Ionic, it must be said that the suffix was not confined to that dialect, but belonged to Cretan as well, and possibly to Doric in general.

Very few Greek nouns with this suffix have cognates in the related languages, and those which do are the very ones in which the presence of the suffix was no longer felt in the Greek word, e. g., *τήτυς*: L. *vitus* m., *vitae* "wind;" *πτήτυς*: Skt. *pitū-* m., "juice, food, drink," above, p. 14; *άστυ*: Skt. *vāstu-* n. "abode," *vāstes* "dwell." The vowel relation is obscure (Hübschmann, Vocal-system 166), perhaps *uəs*, *uēs*, strengthened grade, by influence of the heavy series. Cf. Buck, A.J.P. 17 (1896), 285, and Reichelt, K.Z. 39 (1903), 47, *sēd* original strengthened grade of *sed*, but from it *səd*(?).

Aside from the numerals, words of this formation are mostly directly related to Greek verbs. For example, Homer has: *ἀγορητύς* to *ἀγορέομαι*, *ἀκοντιστύς* to *ἀκοντίζω*, *ἀλαωτύς* to *ἀλαόω*, *βοητύς* to *βοάω*, etc.; cf. the list for Homer above.

Change of τυ to συ (ῆμισυ).—The question of the change of *τυ* to *συ* has been treated most recently by Lagerkrantz, Zur gr. Lautgeschichte (Upsala, 1898) 121 ff., and, more fully, by Brugmann, Ber. sächs. G. d. W., 1901, 89 ff. Brugmann had formerly (Gr. Gr.³ 42) rejected the change of *τυ* to *συ* as a phonetic development, but now accepts it as phonetic except initially and after consonants. He ascribes the frequent presence of *τυ* after vowels in words in *-τυς* to the influence of words like *μνηστύς*, etc., where *τυ* coming after a consonant did not change. He does not, like Lagerkrantz, limit the phenomenon to *τυ*, but admits it for both *τυ* and *τῦ*. His general conclusions are accepted by Kretschmer, Berlin. Phil. Woch., 1902, 1492–95.

The most certain example of *συ* in the suffix is *ῆμισυ*. In view of Cretan *ῆμιτυ-έκτω* and Epidaurian *ῆμίτειαν*, few will question the accuracy of Brugmann's statement (*loc. cit.*, 91) that the suffix in *ῆμισυ* is identical with that in *τρικτύς*, *τετρακτύς*, *πεντηκοστύς*, etc., that the word was originally a substantive, early became neuter after *τὸ ὄλον*, and thereupon became an adjective,

ῆμιστς and *ῆμισν* being already in use. That the suffix was *-τν-* had been suggested as early as 1886 by Bechtel in his review of the first edition of Brugmann's grammar, Philologischer Anzeiger xvi, 16. That the feeling for the suffix should be soon lost, and hence that the treatment should be different from that of other numerals in *-τνς* is not surprising in view of the special meaning of *ῆμιστς*.

The forms of the different dialects present two types: (a) those in *-τν-* or *-σν-*, (b) those in *-σσο-* or *-σο-*. In Brugmann's list the most important citations for the former are: Cretan [ἡ]μιτυ-έκτω, Mus. Ital. ii, 166, n. 8, l. 3, in the sense of *ῆμίεκτον*; Epidaurian οῖνου *ῆμίτειαν*, Εφ. Αρχ., 1899, 1, n. 1 = Ditt.² 938, 9, 27; Phocian τὸ *ῆμισν*, S.G.D.I. 1547, 7, called "vorrömisch" in the Sammlung, loc. cit.; and for the latter: Cretan τὰ *ῆμισσα*, Mus. Ital. iii, 601 ff., 7; Epid. τὸ *ῆμισσον*, S.G.D.I. 3325, 15. In addition to the forms cited by Brugmann I may add for *a*: Paros *ῆμισν*, Ditt.² 569, 6 (300–250? B. C.); Magnesia *ῆμίσει*, Ditt.² 552, 84 = Kern, Magn. n. 100 (second century B. C.), Ditt.² 554, 15 = Kern, n. 99 (second century B. C.); Lebadea *ῆμισέων*, Ditt.² 540, 44 = I.G. Sept. i, 3073 (175–171 B. C.); Teos *ῆμισεις τὰς*, Ditt.² 177, 8 (306–301 B. C.); Megara *ῆμισν*, C.I.G. Sept. i, 43 (third century B. C.); Oropus *ῆμισν*, C.I.G. Sept. i, 3498 (200 B. C.); Halicarnassus *ῆμισν*, Bechtel, Ion. 241, *ῆμισν*, C.I.G. Ins. i, 3, 1119, 7 (Roman period); Thera τὰ *ῆμίση*, C.I.G. Ins. i, 3, 330, 197 (210–195 B. C.); and for *b*: Cretan τὸ *ῆμισσον*, Mon. Ant. vi, 302, 7 = Michel 440, 7 (fourth century B. C., Michel); Cos *ῆμίσσω*, Ditt.² 598, 58 = S.G.D.I. 3627 (late); *ῆμισσος*, C.I.G. Sic. et It. 2030 (Roman period); Astypalea *ῆμίσω*, Ditt.² 493, 11 = C.I.G. Ins. i, 3, 168, 12 (first century B. C.); Megara *ῆμισσον*, S.G.D.I. 3052, *a* (late).

The two forms with *τ*, Cretan [ἡ]μιτυ-έκτω and Epidaurian *ῆμίτειαν* are both early, before the close of the fifth century B. C. The earliest examples of *ῆμισσο-* are Delphian, Epidaurian, and Cretan, all of the fourth century B. C., one occurrence of each. The examples of *ῆμισσο-* are all later than the second century B. C.

Because of the forms in *τ*, Brugmann rightly rejects the view of G. Meyer and Meillet that *ῆμισσο-* arose from I.E. *sēmi-sūo-,

and also the view of J. A. Smith, I.F. 12 (1901), 4, that *ἡμισυς* is formed from the old loc. pl. of the stem *sēmi-* (**sēmissu* “in halves”). But Brugmann continues:

Aber, wie bei **sēmi-suo-*, gerät man auch bei der Zurückführung von -*σσο-* auf uridg. -*tuo-* (C. A. Müller, De litera Σ, pp. 62, 68) mit den Lautgesetzen in Konflikt wegen kret. *ἡμισσα*, für das **ἡμιττα* zu erwarten wäre (G. Meyer, Gr. Gr.³ 350, K.B. i, 640). Nur mit der Annahme ist durchzukommen, dass **ἡμιτν* in urgriechischer Zeit zu *ἡμισυ-* geworden war. Dieses wurde in die *o*-Deklination übergeführt. Dabei oder darauf wurde *v* (*u*) konsonantisch, und solches **ἡμισφον* (**ἡμισυνον*) ergab weiterhin *ἡμισσον* (cf. lesb. *ἴσσος* = kret. *φίσφος*). In analoger Weise entstand *γλυκκόν*, älter **γλυκφον*, aus *γλυκύ*. Hiernach hat epid. *ἡμίτειαν* sein altes lautgesetzliches *τ* bewahrt, während die Formen homer. *ἡμίσεες* u.s.w. ihr *σ* von *ἡμισυς* -*συ* bezogen haben; umgekehrt kret. [*ὴ*]μιτν- für *ἡμισυ-* nach den auf der Stammgestalt **ἡμιτεφ-* beruhenden Formen.

The Cretan inscription cited by Brugmann (Mus. Ital. iii, 610) for the form *ἡμισσα* is datable by the name of the king somewhere between 277 and 239 B. C. It contains the non-Cretan gen. sg. *πόλεως*, and the more significant form *πράσσεν*, l. 14. The still earlier Cretan inscription, not cited by Brugmann (Mon. Ant. vi, 302), is dated by Michel in the fourth century B. C. But this has *πόλεως*, the acc. pl. in -*oνς* not -*oνε*, and the form *τὰν θάλασσα* [*ν*] l. 18. So far as evidence is at hand it is known that those dialects which have *ττ* from -*ki-*, etc., have also *ττ* from -*tu-*, and that the treatment is exactly parallel. In other words we should expect *ττ* from -*tu-* wherever we find *πράττειν*, etc. In accordance with this, Meyer, Blass, and Brugmann are manifestly correct in assuming that in Cretan we should expect **ἡμιττα*. The fact that in the Cretan inscriptions that do have *ἡμισσο-* we also find *σσ* in *πράσσω* and *θάλασσα* is conclusive proof that the Cretan forms *ἡμισσον* and *ἡμισσα* show nothing as to the actual condition in early Cretan, and hence cannot be taken as evidence for a proethnic Greek change of *ἡμιτν-* to *ἡμισυ-*.

So far, therefore, as the forms of *ἡμισυς* are concerned, the change may or may not have taken place in prehistorical Greek. It is entirely possible that the change of *τν* to *συ* took place in historical Greek times and that forms like *ἡμισσον* (Cretan and

Bœotian *ἡμιττον) arose from *ἡμιτφον before the change. In that case the most natural supposition is that the relation of *tv* to *sv* is dialectic, and on this assumption we should expect *tv* in those dialects which have δίδωτι, etc., and *sv* in those which have δίδωσι, etc. Against this assumption are the forms: Phocian ἡμισν (S.G.D.I. 1547, 7), with a 3d sg. in -τι, Theraν ἡμίση (C.I.G. Ins. i, 3, 330, 197), with 3d pl. λάβοντι, and Megarian ἡμισν (C.I.G. Sept. i, 43). The Tean inscription (Ditt.² 177, 8) with ἡμίσειας has also ἔχονσι. Other forms with *sv* in Doric dialects are so late as hardly to count. And the two most important forms (Phocian ἡμισν and Theraν ἡμίση) are also so late that in spite of the presence of true Doric characteristics in the inscriptions the forms in *sv* may be due to the καινή.

Suffix -ju- substantives.—This is seen only in νίνις, and perhaps also in οἰζύς (with change to long *ū* under influence of feminine gender and oxytone accent), if Bezzenger's etymology, B.B. 26 (1902), 168, is correct. He takes οῖζύς from *οῖδευ-ς, *ο-φιδευ-ς, in Ablaut with Lett. *waidēt* "complain, lament," *waidi* "complaint, lament," and hence belonging to Lett. *wai* "ah, woe," Goth. *vai*, O.H.G. *wē*, L. *vae*.

Suffix -nu- substantives.—This is found in θρῆνος: θρᾶνος, Skt. *✓dhr* "hold." λιγνύς (*ū* Tryphiodorus), hence with transfer to *ū* under influence of gender and accent, is uncertain etymologically and can be placed here only with reservation.

Suffix -ru- substantives.—The most certain example is δάκρυ: L. *dacruma*, *lacruma*, O. Welsh *daer*, Corn. *dagr*, Goth. *tagr*, O.H.G. *zahar*, Eng. *tear*, all in sense of "tear;" cf. above, p. 16. Another, less certain, is μάστρυς: μάστροπος, μαστεύω, etc. The words βότρυς, κάχρυς, and ὀστρύς, a sort of tree, are too uncertain etymologically to admit decision as to suffix.

Suffix -lu- substantives.—This suffix is probable in ἄχλύς. Berneker, Die Preussische Sprache 278, connects O. Prussian *aglo* "rain" (for *aglu*), and suggests on the basis of *akh*: *ak* the possible connection also of Lith. *āklas* "blind,"⁵ L. *aquilō* "north-wind." Cf. Fick i³, 474. On the other hand Fick i⁴, 348 separates ἄχ-λύς from Lith. *āklas*, L. *aquilus* "dark," and says it probably belongs with *vvχ-*. Even in that case the suffix would be -*lu-*.

See also G. Meyer, Alban. Wörterbuch s. v. *akul* "ice." The suffix is also probable in *ἔγχελυς*. Cf. *ἔχις*, L. *anguis*, etc., though the vowel relation is not clear, and direct connection is improbable.

Suffix -gu- substantives.—Cf. above, p. 16. This suffix is frequently assigned to *πρέσβυς*. Brugmann, Ber. sächs. G. d. W. 1889, 53, compared the suffix in *ἔγγύς*, *μεσσηγύς*, Lith. *žmogūs* "man," Skt. *vanargú-* "roaming in the forest," *puro-gavá-* "leader." Cf. his article in K.Z. 24 (1879), 62. Bezzenger, B.B. 4 (1878), 345, compared Skt. *adhrigu-* "irresistibly advancing" and *vanargú-*, and gave to the *gu* the meaning "going." For a less plausible meaning see Curtius, Grdz.⁵ 479. Though Brugmann, Grd. i², 595, says that only uncertain guesses have been made about the latter part of the word, he tacitly accepts in his Kurze Gr. 473 the meaning "going" by translating *πρέσβυς* "im Alter vorausgehend." Cf. also his Gr. Gr.³ 127, and Grd. i², 754.

As regards the distribution of the forms *βυ-* and *γυ-* the latter is seen in, or to be inferred from, most of the forms outside of Attic-Ionic. Thus Cretan: *πρεῖγνς* S.G.D.I. 4992, *πρήγυστος*, etc., S.G.D.I. 5034; *πρεισγευτᾶν* gen. pl. S.G.D.I. 5167, 11, from which the frequently cited *πρεῖσγνς* is inferred. Boeotian: *πρισγέες* S.G.D.I. 705, 6 (*πρισγεες*, on stone) = C.I.G. Sept. 2418; *πρισγεῖ[ε]ς* B.C.H. 25 (1901), 137; *πρισγεῖ[ας]* C.I.G.S. 1720. Chœroboscus 234, 23 = Bekker, A.G. 1413, = Gram. Graeci iv, 1, p. 233, 7 gives *πρέσγνς πρέσγνος* as Doric. Hesychius and Etym. Mag. 723, 17, have *σπέργνς πρέσβυς*.

The Attic-Ionic regularly has the forms with *βυ*, and so far as I know this appears elsewhere only in Thessalian S.G.D.I. 345, 12, and Lesbian; cf. Hoffmann, G.D. ii, 500.

The forms with *γ* would be phonetic in those cases where *g^u* came before *u*, those with *β* in cases where *g^u* was not followed by *u*. Then we must assume leveling in one direction in some dialects and in the opposite direction in others. Cf. Brugmann, Ber. sächs. G. d. W., 1889, 53. Schulze's assumption of dissimilation (Gött. gel. Anz., 1896, 249), Doric *πρέσγε[*F*]ες* from **πρεσγεεες*, is less plausible.

For the first part of the word see Brugmann, Kurze Gr. 473, I.F. 13 (1902), 164, Grd. 2, 402, 406, Ber. sächs. G. d. W., 1889, 53, K.Z. 24 (1879), 62; Per Persson, Studia Etym. 95; Baunack, Inschr. v. Gort. 30; G. Meyer, Gr. Gr.³ 184; J. Schmidt, K.Z. 26 (1883), 381. Cf. also on the word Etym. Mag. 687, 11; Herodian ii, 324.

The word *στλεγγύς*, name of a plant, found only in Theophrastus, H. Pl. 8, 4, 3, may contain this suffix, but the etymology is uncertain.

Suffix -ū- substantives.—Words with this suffix in Greek are prevailingly feminine and with the accent on the final syllable. It is probable that Greek inherited the use of *ū* under the accent to represent feminines, as the same use is found in Sanskrit, but there is no Greek word with this suffix which has been shown to have cognates with long *ū* in other languages, unless it be *χέλυς*, see below. The root-nouns in long *ū* may have been the starting-point for the use of the *ū* as a suffix in both Sanskrit and Greek. Of these root-nouns Greek has some which show the inherited *ū*. These are given here, although it is understood, of course, that in them the *ū* is not a suffix.

Examples of such root-nouns¹ are: *ὑσ σῦς*: L. *sūs*, Umbr. *sim*; *ἰχθῦς* m.: Lith. gen. pl. *žuv-ū* “fish,” Arm. *jukn* “fish;” *ὁφρῦς*: Skt. *bhrū-*, etc., above, p. 21, is usually classed as a root-noun (e.g., by Brugmann, Grd. 2, 455), but Osthoff, M.U. iv, 217, and Kretschmer, K.Z. 31 (1892), 336, take it as a dissyllabic stem, which in Sanskrit, etc., lost its root-vowel through suffixal accent. Kretschmer, loc. cit., 332, also gives as a root-noun *ἰλύς* from *ἰ-σλῦς* with prothetic *i* as in *ἰχθῦς*, comparing L. *lутum*, *polluō*, Grk. *λῦμα*, *λύμη* from **σλū-μα*. Otherwise Thurneysen, K.Z. 32 (1893), 352.

Brugmann, I.F. 11 (1900), 271 ff., connects *νηδύς* with L. *abdōmen*, taking it as a compound of *νη-* “down, below,” and *δῦ* a root-noun belonging with *δύομαι* “I enter.” It has a short final in Callimachus, and on two Boeotian metrical inscriptions, C.I.G. Sept. 2544 and 2545.

δρῦς bears the same relation to *δόρυ*, *δρυ-* as Skt. *asita-jñā-ū-* f., “with dark knees,” does to Skt. *jánu- jñu-*. See Osthoff, Parerga

¹ *μῦς* is an original *s*-stem, but has in Greek some forms like the *ū*-stems, e. g., acc. sg. *μῦν*, gen. sg. *μῦος* after the analogy of *ὁφρῦν* *ὁφρῦος*, etc. Cf. Schulze, Q.E. 133 f.

148 ff. Otherwise J. Schmidt, K.Z. 25 (1881), 52. The feminine gender may be secondary, Osthoff, *loc. cit.*, 152. The masculine is found on an inscription from Acarnania in EΦ. Aρχ., 1893, 32. For the word in general cf. Hirt, Ablaut, § 772, 151.

The word *iγνύς* f. "poples" presumably has the long final, although no metrical proof is at hand. It is evidently to be connected with *γόνν* (J. Schmidt, *loc. cit. supra* 53) and is exactly parallel to Skt. *asita-jñā-*. The *i* is prosthetic, and the *-γνύς* bears the same relation to *γόνν* as *δρῦς* to *δόρν*.

The feminine oxytone *δελφύς* has presumably the long *ū*, and the cognates make it clear that we have here the suffix *-ū-*, although no other language shows the word with this suffix. *δελφύς* : Skt. *gárbha-* "fetus," Goth. *kalbō*, O.H.G. *kalba* "female calf," O.E. *calf*, Eng. *calf*.

ἴθύς with long final in Homer is an example of the long *ū* in an oxytone feminine beside the oxytone masculine and neuter adjective with short *u*.

πληθύς : *πλήθος*, *πλήθω*, has long *ū* in Homer, and examples of short final among later writers are doubtful. It is found S.G.D.I. 1479, 18, *πληθύν* Locrian, Lex Gort. vi, 52, *πλέθύν* Cretan.

χέλυς presents difficulty. It has a long final in Homeric Hymn to Merc. 33, 153, 242, but a short final in Callim. Hymn to Apollo 16, Oppian H. 5, 404, Aratus 268. It is given as a barytone feminine in short *v* by Hdn. i, 237, 20. There would be no difficulty in Greek in explaining the long final in the Homeric hymn as due to the same sort of metrical lengthening as seen in a few examples in Homer of a long final in masculine oxytone adjectives in *-ύς*. But it has been plausibly connected (e. g., by Hirt, Ablaut 473; Kretschmer, K.Z. 31 [1892], 335; Wiedemann, B.B. 27 [1902], 249 ff.) with O.B. *žely* or *žily* with the same meaning. Kretschmer, *loc. cit.*, 386, attempts to explain the *ū* as due to contraction of a long root-vowel (*ā*, *ē*, or *ō*) with *u*, comparing *χελώνη*. If this connection with *žily* is accepted, the word constitutes the sole exception to the statement made above that no Greek noun except the root-nouns can be shown to have an inherited *ū*.

B. ADJECTIVES

The adjectives in *-vs -eia -v* represent the same type (I) that is seen in other languages, but with change in some case-forms, as in the substantives of Class I. While most substantive *u*-stems have been transferred to the long *ū*-declension in Greek, and the declensional Type I of the short *u*-stems is found in only a few substantives, the *u*-stem adjectives retain in Greek this type of declension. The only *v*-stem adjectives (not compounds) not declined after this type are *τέρψ* and *φόλνς*, and these are known only from glosses and might well be substantives used appositively. (See p. 41.) Liddell and Scott give *μῶλν* gen. *-vos*, but this is simply a mistake. There is nothing to show its declension. Adjective compounds with substantives in *-vs -v* as final member are declined like the simplex. Those with adjectives as final member are declined like the simplex, and consequently belong to the type here under discussion. (See under Compounds, pp. 61 f.)

The masculine and neuter of these adjectives in *-vs* are declined exactly like the substantives of Class I except in the following particulars: (1) The gen. sg. in good Attic ends in *-eos* not *-eως*, though *-eως* is found in late writers. (2) The nom.-acc. pl. neuter has the open form *-ea* in Attic, and not the close form *-η* of the substantives. Attic inscriptions show the gen. *ἡμίσεος*, C.I.A. ii, 794, d, 6 (356 B. C.), and the nom.-acc. pl. neuter in *-ea* or *-eia*. Contracted forms in *-η* appear in the second half of the fourth century B. C. beside the forms in *-ea -eia* (Meisterhans³, 150). For the late gen. sg. in *-eως* see Lobeck, Phrynicus 247. The correct reason why the Attic adjective had *-eos* while the substantive had *-eως* is given by Chœroboscus, Gram. Graeci iv, 1, 222 (221, *g*). It is that the presence of the adverb in *-eως* to the same adjective led to a desire to keep the gen. sg. of the adjective and the adverbial form distinct. Another explanation is also offered by Chœroboscus, but it is not so plausible.

Inscriptional evidence for the dialects is not very plentiful. Æolic has the gen. sg. *γλύκεος*, S.G.D.I. 272 = C.I.G. Ins. 68, 10, 13 = Hoffmann, ii, 166, time of the Antonines. Herodian, ii, 710, 9 = Chœroboscus, Dict. 223, 15 declares that the Boeotian

gen. of *ταχύς βραδύς* was not *ταχίος βραδίος* (as we should expect from Boeotian *i* before a vowel), but he fails to tell us what it was. Arcadian has the nom. pl. neuter *θήλεα*, Ditt.² 939, 19. Thera has *τὰ θήλεια*, Cauer² 148 C 27. Laconia has *τὰ βραδεῖα*, Le Bas et Wad. 194 C. Troezen has *βαρέα στενάχοντες* B.C.H. 24 (1900), 179.

The acc. sg. in *-ea* instead of *-vv* is occasionally found. Homer, Il. 6, 291; 9, 72, has *εὐρέα πόντου*, and *εὐρέα κόλπου*, Il. 18, 140; 21, 125. Theocr. 20, 8, 44, has *ἀδέα*. This is simply an extension of the strong grade *-εf-* to a case elsewhere treated as weak. The adjective form is like the Homeric *νιέα*, p. 32.

All simple (i. e., not compounded) adjectives in *-vs* are oxytone in the masculine and neuter and properispomenon in the feminine except the following: *ημισυς*, *θῆλυς*, *μῶλυς*, *πρέσβυς*, *τέρυς*, *φόλυς*, and the Epic forms *ἔλαχεια*, *λίγεια*, *θάλεια*, *θαμειά*, *ταρφειά*.

ημισυς is in origin a substantive, though, it must be said, of a class usually oxytone (above, pp. 50 f.); *μῶλυς* is known only from glosses. Hesychius has *μῶλυς*; Etym. Mag. s. v. *ἀμβλύς* has *μωλύς*. Göttling, Accentlehre 310, considers the barytone accent wrong. *πρέσβυς* is not an adjective in the positive. *τέρυς* and *φόλυς* belong in declension to Class II and are probably substantives in origin (above, p. 57). The positive *ἔλαχύς* is not in use but is given by grammarians, e. g., Hdn. i, 237, 12, who remarks on the Homeric *ἔλαχεια*. The positive *λίγυς* is in use, e. g., by Pindar, and the feminine *λίγεια* (not *λιγεῖα*) is prescribed by Arcadius 95, 2. The masculine *θάλυς* to *θάλεια* is not extant. The masculine *ταρφύς* is first found in Aesch. Sept. 535. The masculine *θαμύς* does not occur except in the grammarians, e. g., Bekker, A.G. 563, 8, and Etym. Mag. 75, 15. Aristarchus gives *θαμειά* and *ταρφειά*, but Pamphilus gives the forms that would conform to the rule, *θαμεῖαι* and *ταρφεῖαι*. So K.B., § 145, ii. On the accent of *θῆλυς* see J. Vendryes, Mém. Soc. Ling. 13 (1904), 143.

The Greek adjectives in *-vs* agree in their oxytone accent with the *u*-stem adjectives of the related languages (above, p. 18).

The feminine of adjectives in *-vs* is regularly made in *-εια* and follows the Greek first (*a*) declension. The Ionic regularly has

-*εα*; so almost universally in Herodotus; and this is found beside the other form -*εια* also on Attic inscriptions especially of the fourth century B. C. (Meisterhans³ 40). In Homer the form -*εα* is rare, -*εια* being the regular ending. For the forms in Homer see K.B., § 127, 2, ann. 1; for the Ionic see K.B., § 127, 3, and Smyth, Ionic, §§ 506, 219, 419.

The ending -*εια* is from -*εf̄ia*, i. e., from the strong form of the suffix -*ef̄-* + the feminine-forming suffix -*ια-*, I.E. -*i-* (*io*). See above, p. 18, and Brug., Gr. Gr.³, § 174. The forms in -*εα* are from -*εια* with loss of the second element of the diphthong. Johansson, K.Z. 30 (1890), 404, takes -*εα* as from -*ef̄ia* and not from -*ef̄ia*; but see above, p. 7. Cf. also Smyth, Ionic 198, and Meisterhans³ 40.

The precise process by which -*ef̄ia* became -*εια* is a matter of dispute. Brugmann, Gr. Gr.³, § 15, 2, and § 51, 1, calls it doubtful, but in his Kurze Gr. § 151, 3, *a*, and 318, 2, he puts it under epenthesis (i. e., *ef̄ia* > *εifa* > *εia*). He is doubtless led to this position by his view of Elean *φυγαδείω*, etc., which he derives from -*ηf̄iω*, through -*ηifω*, thus explaining the shortening of *ηi* to *εi* (Gr. Gr.³ Nachträge 573). That epenthesis is the regular process in *aF̄i* and *oF̄i*, just as in *av̄i*, *ov̄i*, *ap̄i*, *op̄i* (*βαίνω*, etc.) has been generally assumed on the basis of Corinthian *ἀμοιράν*, *Διδαίφων*, though now contested by Danielsson, I.F. 14 (1903), 375 ff. But even if true, this would prove nothing for *ef̄i*, since in the case of *εv̄i*, *εp̄i* in contrast to *av̄i*, etc., there is no epenthesis, but vowel lengthening (*φθείρω*, *φθήρω*, etc.). For the reason of this difference, see Goidanich, Le Sorti dei gruppi I.E. -*nj-*, -*mj-*, -*rj-*, -*lj-* nell' ellenismo. On the other hand -*εia* cannot come by the same process as *φθείρω* for **φθερ̄ω*, since *εi* is a genuine diphthong. There is no difficulty in assuming that -*ef̄ia* remained unchanged until the dropping of *f*, thus becoming *εia* without any intervening stage. This is made reasonably certain by Boeotian *Καρυκεψιῶ*, occurring twice, Eφ. Αρχ. 1896, 243, and 1900, 107. The only escape from this conclusion would be to assume that the Boeotian form is from -*ef̄io-* not -*ef̄iō-*. This is altogether unlikely. As for Elean *φυγαδείω*, etc., this type need not be for -*ηf̄iω*, but can be from -*ef̄-iω*, with the grade *εF̄*, which

must in any event be admitted (see Schulze, Q.E. 457 ff. and Solmsen, *Untersuchungen* 72).

A still different view is advanced by Prellwitz, Gött. gel. Anz., 1886, 762, who thinks that the regular phonetic development for the nom. sg. fem. of adjectives in *-vs* would have been *στραδεῦνα as *παιδεύω* from *παιδεφίω, and cites Delphian *τρικτεύαν κηνάν*, Cauer² 204, 34 = C.I.A. ii, 545, of the year 380 B. C., as an example of this development. The form *τρικτεύαν* is certainly puzzling, but the great mass of evidence is against Prellwitz' view. *τρικτεύαν* seems to be a feminine to a masc. *τρίκτενος*, perhaps from a form *τρικτεύς (?).

This class of adjectives is much more largely preserved in modern Greek than are the substantives in *-vs*, *-v*. The reason is not far to seek. They constituted in classical Greek an important element in the body of adjectives, and there was beside them no large class in *ι* or *η* to cause confusion as in the case of substantives. There has been, however, in modern Greek frequent interchange with adjectives in *-os*, and on the other hand many oxytone adjectives in *-os* have gone over to those in *-vs*, perhaps originating in the comparative *-ντερος*, which had gained a wide use, and after which positives in *-vs* could be formed. See Hatzidakis, Neogr. Gr. 381; Jannaris Hist. Grk. Gr., §§ 402, 496, 503; Thumb, Neogr. Volkssprache 47, §§ 94, 95.

Suffix -u- adjectives.—With this suffix are formed most of the *u*-stem adjectives in Greek. For the accent see above, p. 58. Cognates in the related languages are frequent. For *βαρύς*: Skt. *gurú-*; *έλαχύς*: Skt. *rāghū-*; *εύρύς*: Skt. *uriū-*; *ήδύς*: Skt. *svādū-*; *πλατύς*: Skt. *pr̥thū-*; *πολύς*: Skt. *puru-* (on the vowel of the root see Brug., Grd. i², 272; J. Schmidt, K.Z. 32 [1893], 382 f.); *ώκύς*: Skt. *āgyū-*; see above, p. 19.

Other examples are: *παχύς*: Skt. *bahū-* “abundant,” Lith. *bingūs* “spirited” (of horses) (cf. Brug., Grd. i², 545; Prellwitz, B.B. 21 [1896], 286); *κρατύς*: Goth. *hardus* “hard,” O.H.G. *hart* “hard,” Lith. *kartūs* “bitter;” *πραύς* < *πρā̄-*u-s*: Skt. *prīta-* “beloved,” *priyā-* “dear,” Goth. *frijōn* “love;” *έψ* has been variously connected with Skt. *vasū-* “good,” Skt. prefix *su-* “good,” and Skt. *āyū-* “living.” The last is given by Collitz, K.Z. 27 (1885), 183, who cites the literature for other views. Cf. also Schulze, Q.E. 33 ff. The etymology of *εὐθύς ιθύς* is uncer-

tain. For various views, none convincing, see Bezzenger, B.B. 4 (1878), 345 ff.; Meringer, Beiträge (Wiener Akad. 125, 1891) 3; Osthoff, Perf. 534; Thurneysen, K.Z. 30 (1890), 352. Wackernagel, K.Z. 30 (1890), 301 f., takes ἀμβλύς as "without strength" from a privative and *βλύς *μαλύς connected with μάλα μάλιστα. For an ancient view see Etym. Mag. 79, 5, where it is derived from τὸ μῶλος. δασύς with its intervocalic σ has presented difficulty, and called forth a variety of explanations. Brugmann, Grd. i², 748, was inclined to accept G. Meyer's view (Alb. Wörterbuch 65) that δασύς was from *dn̄tsu-s, *δατσυ- because of Albanian *dent-* "make compact, close." In his Gr. Gr.³ 122 he goes back to J. Schmidt's view (Kritik 51 f.) that *δαհύς was changed back to δασύς in proethnic Greek after *δενσօς (cf. βένθος : βαθύς) and that afterward δασύς came in for *δενσօς. See the literature cited in Gr. Gr.³ 122 for other views. In the Ber. sächs. G. d. W., 1901, 92 ff. Brugmann rejects all former explanations and suggests that δασύς is from *δατύς = *dn̄tu-s with the change of tu to σν for which he argues. See above, pp. 50 f. The t in this case is a "root-determinative" and the suffix is -u- not -tu-. This is clear both from the L. *denseō* to Alb. *dent*, and from the great infrequency of the suffix -tu- in adjectives.

Suffix -mu- adjectives.—This is probable in δρīμύς. For the etymology see Osthoff, Etym. Parerga 164, who derives from *δρισμός and compares with L. *trīs-tis*.

Suffix -lu- adjectives.—This is seen in θῆλυς: Skt. *dhārū-* "sucking," Skt. √*dhā* "suck," Grk. θηλή. It is not shown for any other Greek adjectives.

Suffix -tu- adjectives.—This is not found except in ἡμίσυς, and this is without doubt a substantive in origin. See above, pp. 50 ff.

Suffix -gu- adjectives.—For Brugmann's view of ἐγγύς μεσσηγύς see above, p. 54. Breal, Mém. Soc. Ling. 12 (1902), 242, sees in the -γυς of ἐγγύς an old loc. pl. γυστί, from the root γυ seen in γυῖον "limb," but this is not probable.

C. COMPOUNDS

In compounds where the first member is a noun or adjective in -νς, -ν, gen. -εος (-εως), the first member always ends in ν, but

in those where the first member is a noun in *-vs*, *-vos* the first member sometimes ends in *v*, but more often in *vo*, as *ἰχθυ-βόλος* and *ἰχθυό-βρωτος*, etc. See K.B., § 340, 7 C, *a*, 330.

Nearly all compounds in which the final member is a noun or adjective in *-vs* are adjectives. Some few are nouns, and a few are substantivized adjectives. The accent of the compound adjective is proparoxytone, no matter what the accent or quantity of the final of the simplex. Herodian i, 237, 8, simply says that all compound adjectives in *-vs* are barytone, citing ἔπηλνς, νέλνς, πολύδακρνς, μελάνοδρνς. Cf. Etym. Mag. 246, 11, Eustath. 833, and Schol. Ven. ad Catal. v. 271, quoted by Lobeck, Phrym. 533. According to Lobeck, Paral. 252, substantives are generally paroxytone. He cites ἐτυμόδρνς, ἡμερόδρνς, λινόδρνς, φελλόδρνς, χαμαΐδρνς, and χαμαιπίτνς. The last is more probably proparoxytone, and he himself cites πρότηθνς and ναρδόσταχνς as substantives. Further, ψευδαμάμαξνς and ψευδατράφαξνς are not paroxytone.

Of the nouns belonging to Class I, only *πέλεκνς*, *πῆχνς*, and *πρέσβνς* are found as the final member in compounds. From *πέλεκνς* we have only *έξαπέλεκнς*, frequent in Polybius, from *πῆχнς* over thirty compounds, and from *πρέσβнς* only *ἰσόπρεσβнς*, Aesch. Ag. 78. and *σύμπρεσβнς*. These compounds, when adjectives, have the masculine and feminine in *-vs* and the neuter in *-v*,¹ and are declined like the nouns of Class I.² Substantive compounds under this head are rare. A probable example is *σύμπρεσβнς*. The declension is like that of the simplex.

Compounds with nouns in *-vs* *-v*, *-vos* as final member are formed from *ἀμάμαξнς*, *ἄρκнς*, *ἀτράφαξнς*, *βότρнς*, *γένнς*, *γῆρнς*, *δάκρн*, *δρнς*, *ἰσχнς*, *ἰχθнς*, *κίκнς*, *νέκнς*, *οἰζнς*, *όφρнς*, *πίτнς*, *στάχнς*,

¹ This and similar statements below do not imply that every word has both forms and all genders. Some appear only as masculine, some as feminine, and many do not show the neuter form, but the type is as represented.

² K.B., § 149, xi, and § 126, ann. 9, give the genitive in *-eos*, and say that they are declined like ordinary adjectives in *-vs*, except that in the nom.-acc. pl. neuter they have the close form in *-v*, not the open form in *-ea*. But since in this neuter plural form they agree with the nouns of Class I rather than with the adjectives like *γλυκнς*, the presumption is that the gen. sg. also had the substantive form *-eos* in Attic, unless there is evidence to the contrary, and such I have not been able to find. (The compounds of Class II are declined like nouns of II, not like adjectives; see below.) Hdt. 2, 149, has *τετραπήχеос*, Polybius 5, 89, 6, has *ἀπὸ ἑκαδεκαπήχους . . . ὀκταπήχους*, but neither shows what Attic usage would be. L. and S. give *καλλίπηχнς*, *λυκόπηχнς*, *έξαπέλεκнς*, *τετράπηχнς*, and perhaps others, as having the gen. *-eos*. They give *ἀγλαόπηχнς*, *πεντάπηχнς*, *ἑκαδεκάπηχнς* as having the gen. *-eos*—on what grounds, I do not know.

τηθύς, φραστύς, χέλυς. Their declension is like that of the simplex. The adjective compounds have the masculine and feminine in *-vs*, the neuter in *-v*. See footnote 1, p. 62.

Compounds with adjectives in *-vs* as final member are themselves adjectives, and follow the usual declension of adjectives in *-vs -εια -ν*, except that the feminine in *-εια* is rare and the form in *-vs* often does duty both as masculine and feminine. Eustathius 1017, 35 and 833, quoted by Lobeck, Phryn. 538, takes such forms as *ἀμφιδάσεια, ἵπποδάσεια, χαλκοβάρεια* (all in use in Homer) as the feminine to adjectives in *-vs*, and explains the accent by saying that they agree in this with compound adjectives in the masculine, as *τραχύς* but *ἄτραχυς*, *όξις* but *κάτοξις*, *θῆλυς* but *ἄθηλυς*. Theophrastus, H. Pl. 3, 13, 6, has *ἐπιβαρεῖαν* where the Thesaurus would read *ἐπιβάρειαν*, and for *όξυγλυκεῖα ρόα,* Pollux 6, 80, the Thesaurus would read *όξυγλύκεια.* The masculine forms in *-vs* for *ἀμφιδάσεια* and *ἵπποδάσεια* do not occur (K.B., § 145, ii), and Lobeck, Phryn. 538, takes these feminine forms rather as parallel to *μουνογένεια, θεσπιέπεια* and similar feminine forms to masculines in *-ης.* At any rate undoubted instances of the use of the form in *-vs* as feminine are found, e. g., Theoph. H. Pl. 1, 6, 8, *σύνοξις* as feminine.

The following adjectives in *-vs* are found as the final member of compound adjectives in *-vs*: *ἀμβλύς, βαθύς, βαρύς, βραχύς, γλυκύς, δασύς, δριμύς, εὐθύς, ἥδης, θῆλυς, (θρασύς?), ὄξις, παχύς, πλατύς, πολύς, τραχύς, ωκύς.* Eustathius 340, 21, says that oxytone (adjectives) in *-vs* when compounded give up their accent if they keep the ending *-vs*, as *δριμὺς ἀδριμὺς, τραχὺς ἀτραχὺς*, but if they keep the accent they change the ending, as *ἥδης ἀηδής, βαρύς ἀβαρής, βαθύς ἀβαθής.* This is also the statement of Schol. Ven. ad Catal. v. 271, quoted by Lobeck, Phryn. 533. Lobeck, loc. cit., 539, adds that when adjectives in *-vs* are compounded with prepositions the ending is retained. Lobeck, loc. cit., 536, suggests as the reason for the use now of *-vs* now of *-ης* as the ending the following: “Ego sic judico et statuo, Graecos sub hac conditione terminationem mutasse, si nomen substantivum subjaceret aptum fingendo adjektivo; sin, adjektivi simplicis exitum reliquisse.” Lobeck’s examples make it plain that he means a

substantive *s*-stem. This is the opinion also of K.B., § 342, *b*, *γ*, 340. The facts bear out Lobeck's view in the main. Aside from the compounds with prepositions, the instances of compounds in *-vs* where nouns in *-os* (*-es*) of the same period were well established are of doubtful character.

It is evident from the foregoing that a rather close relation between adjectives in *-vs* and noun stems in *-es* exists in Greek. This apparent relation was noticed by the ancients. Thus the writer of Etym. Mag. 210 couples *βάρος* and *βαρύς*; 213, 15, 16, *τάχος ταχύς*, *βρίθος βριθύς*; 233, 53, 54, *δάσος δασύς*, *πάχος παχύς*, *γλάφος γλαφύς*; 396, 17, *εῦρος εὐρύς*, *θράσος θρασύς*, *κότος κοτύς*, *ἴππος ιππύς*; 535, 41, *κράτος κρατύς*, *πλάτος πλατύς*. Cf. Fick, B.B. 1 (1877), 245 ff., who gives a list of some twenty-five instances of parallel *s*- and *u*-stems. Th. Aufrecht, K.Z. 34 (1897), 458, has a few examples of the same parallelism in Sanskrit.

Compounds with a dental stem as final member and nom. sg. in *-vs* are adjectives or substantivized adjectives. They have the declension of the simplex. Most of them have only the one form in *-vs* for the masculine and feminine and no neuter form. Where the neuter does occur, it is late. They are: *օρθόκορυς -υθος*, *τρίκορυς -υθος*, *ἐπηλυς*, *ν -υδος*, *κάτηλυς -υδος*, *μέτηλυς -υδος*, *νέηλυς -υδος*, *ὅμηλυς -υδος*, *σύνηλυς -υδος*, *σύγκλυς -υδος*. For the compounds in *-ηλυς* no simplex is extant, but the nature of the compound is clear.

The isolated compounds *αὐτόμαρτυς*, *ἰερόμαρτυς*, *ψευδόμαρτυς* are, like the simplex, only apparent *u*-stems and would follow the simplex in declension.

Hypocoristics in -vs.¹—There is a considerable class of proper names in *-vs* belonging, so far as they are not foreign names, to the hypocoristic type (Kosenamen). See Fick-Bechtel² 26; Kretschmer, Vaseninschriften 193, 67, 239; Lobeck, Phryn. 436.

The grammarians report a peculiar type of hypocoristics in *-ūs*, gen. *-ū*, dat. *ū*. See Bekker, A.G. 1195; 857, 7; Herodian ii, 707, 615, 625, 665, i, 236; K.B., § 136, 4, *d*. A gen. *-ūδος* is

¹ Καΐνυς, *-υδος*, f. proper name, Hdn. i, 237, probably belongs under hypocoristics. In Strabo Καΐνυς ἡ has the gen. *-υος*. So also Πάλμυς, *-υδος*, Hippoanax 15, 4, acc.; Πάλμυν, *ibid.*, 30 B. Cf. Hdn. i, 237; Choroboscus, Bekker, A.G. 1408.

found beside *-ū*, e. g., *Δεονῦδος* I.G.A. 494 from Erythrae, beside the form cited by the grammarians. According to the evidence of the inscriptions this type with *-ū -ūδος* is late, Meisterhans² 139. In earlier times were found only forms of the usual declension as Boeotian *Δέρμυ*, S.G.D.I. 875.

Dental stems with nom. sg. in -υσ.^{1,2}—A list of such names is here presented on the ground that this type may have absorbed some *u*- or *ū*-stems, parallel to the absorption of *i*-stems by nouns in *-ιδ*, though there is much less evidence for such absorption here, and further because of the occasional interchange with *u*-stem forms, as *κόρυν*, etc. For the compounds see above.

ἀγλύς, *-ὐθος*, Hdn. i, 238, feminine oxytone in long *ū*, but probably a mistake for *ἀγνύς*; cf. Lentz, *ad loc.*, and Coeroboscus 359 *g* = Gram. Graeci iv, 1, p. 232; *ἀγνύθες*, Hdn. ii, 763, oxytone in long *ū* declined in *-θος*; *δαγύς*, *-ὐδος* Theocr. 2, 110, v. l. *δατύς*; *ἐμύς*, *-ὐδος*, *ἡ* see Bonitz, Index Arist., Lexicon de spiritibus 217 has *ἐμύς*, others *ἔμυς*, e. g., Theognost. Cramer, Anecd. Ox. ii, 6, 4; *κατήρυδες*, Hesychius only; *κλύδα*, Nicander Al. 170; *κοκρύδων* · *ληρτῶν* · *κλεπτῶν*, Hesych. only; *κόρυς*, *-ὐθος*, *ἡ* Homer; *κροκύς*, *-ὐδος* feminine in short *-υ* Hdn. i, 237; *κῶμυς*, *-ὐθος*, *ibid.*, *πηλαμύς*, *-ὐδος*, *ibid.*, feminine in short *-υ*; *σμινύδας* Pollux x, 173, on the basis of this form and Hesychian *σμινύ· δικέλλαν* and *σμινύη· σμινύη*, Lobeck, Phryn. 302, and the Thesaurus give the form *σμινύς*, *-ὐδος*; *χηραμύς*, *-ὐδος* v. l. in Hippocr. and Strabo for *χηραμίς*, *-ιδος*, *ἡ*; *χλαμύς*, *-ὐδος*, feminine in short *-υ*, Hdn. i, 237.

Instances of interchange between *u*-stems and dental stems are: *κόρυν* for *κόρυθα*, Il. 13, 132; 16, 215; *χλάμυν* for *χλάμυδα*, Sappho 64; *ἀμαμάξυδες* for *ἀμαμάξυες*, Sappho (Etym. Mag. 77, 1).

Other stems (not dental) with forms similar to *u*-stem forms are: *κίνδυνη*, dat. sg. Sappho, Fr. 161 (cf. Etym. Mag. 574, 42), as if from *κίνδυς*; *Μόσσυς*, nomen propr., pl. *Μόσσυνες* and *Μόσσυνη*, see Lobeck, Paral. 138; *φόρκυς*, *ὄρκυς* and the nomen propr. *Γόρτυς* have the gen. sg. in *-υνος*; the nom. sg. *Τίρυς* for the more usual *Τίρυνς* has the gen. sg. *Τίρυνθος*; Hesychius has *βρέκυν· τὸν βρέκυντα*; *μάρτυς* has gen. sg. *μάρτυρος*.

¹ *ἔργάτρυς*, Heysch. only, is placed by Lobeck, Paral. 254, alongside *ἔπηλυς*, etc.; on what grounds I do not know.

² *ἰβυς*, Hesych. only, is thought to have the gen. *-ὐδος* because of the Hesychian gloss, *ἰβυδῆνας· τοὺς εὐθημοῦντας. ἰβὺς γὰρ ἡ εὐθημία.*

NOTES IN EXPLANATION OF THE WORD-LISTS, ETC.

The lists of *u*-stems here presented will no doubt require addition and correction, but are believed as they stand to be reasonably complete. They do not include:

(1) Foreign words. E. g., Hesychius gives ἀβαρύ and ἀρφίς as Macedonian, ἄγλν and καραρύες as Scythian (*καραρύες· οἱ Σκυθικοὶ οἰκοὶ . . .*), ἵβν and μωάς as Lydian, λίλν as Libyan; Plutarch gives λάβρυς as Lydian for πέλεκυς, and Clem. Alex. gives βέδν as Phrygian for ὑδώρ. The Thesaurus gives μακρύς as a *forma graecobarbara* for μακρός.

(2) Obvious figments. E. g., ἀχύς is set up by Etym. Mag. 182, 1, as an intermediate form between ἄχος and ἀχνύς. The scholiast on Il. 13, 521 coins ἡπτυς and βρέηπτυς to account for βρεήπτυος, an *o*-stem. But cf. Schulze, Q.E. 337, on ἡπτυς, and see his list for other possible *u*-stems. Etym. Mag. 430, 20 coins ιστυς to go with ἡμιστυς, and 626, 51 ξούς in explaining δξύς. The grammarians also cite μικύς and μινύς. Bekker, A.G. 1096, has φύς to explain ὁσφύς. Cramer, Anecd. Ox. has νέκικυς as the form from which νέκυς is derived. Perhaps δίκτυ (p. 43) should be classed here, as well as γλαφύς adj. Etym. Mag. 233, 54.

(3) Mere dialectic variants like γισχύν· ἴσχύν, Hesych., βίσχυν or βισχύν· ἴσχύν Hesych. and Bekker, A.G.; βᾶδύς, Elean for ἥδύς in Pausanias; βροδόπαχύς, Sappho 65.

(4) Forms set up without good reason. Such are: δένδρυ- (see p. 27), γένυ cited by Passow but not found (see Lobeck, Paral. 254), οἰστύς σιπύς and perhaps σιμύς (but see p. 65, a dental stem) set up by Lobeck, Phryn. 302, and κῶϋ, see p. 27.

(5) Indeclinable exclamations, cries, etc. Such are: ιύ, μύ or μῦ, κόκκῦ, κνῦ· τὸ ἐλάχιστον, Hesych., cf. Danielsson, Studien i, 54; γρῦ, δ ὑπὸ τῷ ὄνυχι ῥύπος, ηδη δὲ καὶ τὸ ἐλάχιστον, Hesych., cf. Danielsson, loc. cit., Kretschmer, K.Z. 31 (1892), 342, Meringer, Beiträge (Wiener Akad. 125) 16; ἄρρυ· ἐπίφθεγμα κωπηλατικόν, Hesych.

(6) Mere errors. Some probable errors are given in the lists, but the following are not there cited: τριπτύς, p. 48; αὐτό-ηδυ, v. l. in Aristotle, Top. 6, 8, 7, but not now read; ἐλεντύν· ἔλαιον, Hesych., for ἐλεητύν· ἔλεον; δορατοπαχύς, ἐτεροπαχύς, νευροπαχύς, δορυθρασύς, εύθαρσύς, the last in Etym. Mag., s. v. ἀτρεκής, are shown to be wrong forms for δορατοπαχής, etc., by Lobeck, Phryn. 535; cf. above, p. 63.

(7) Proper names. Here Ἐρυνύς is an exception, and there are some other words cited only by grammarians about which I am in doubt. These are included in the lists.

(8) Adverbs. *ἴγγις* and its compounds were admitted to the lists as having adjectival forms outside the positive. Other adverbs which are probable evidence for *u*-stems are: *πρόχνν* to *γόνν* (cf. Brug., Gr. Gr.³ 571, 108); *ἀντικρύ* (*ἀντικρίς*) (Attic inscriptions *ἀπαντροκύ* and *καταντροκύ*, Meisterhans³ 81) connected by Meringer, Beiträge (Wiener Akad. 125) 16, and Bréal, Mém. Soc. Ling. 12 (1902), 243, with the words for "horn, head," Grk. *κέρας*, L. *cornū*, etc.

There are other adverbs in *-υς* or *-υ* or *-νι*, but these are either from original pronominal stems in *v* like Rhod. *ὅπνς*, Brug., Gr. Gr.³ 49, Grd. i², 183, or are after the analogy of such stems, or else have a particle *v* added as in *πάνν πάγχν*, Brug., Gr. Gr.³ 257. See lists in Hdn. i, 506, 18; Bekker, A.G. 1341; Brugmann, *loc. cit.*, and cf. also *ἀμύς ὅμοῦ σὺν αὐτῷ*, Hesych., *τυτοῦ* Cretan, Mon. Ant. iii, n. 13 (an uncertain word, Searles, Lex. Stud.), and *πλίνι* L.G. xi, 23. For Æolic forms in *-νι* see Hoffmann, G.D. ii, 426.

With the exceptions above noted and allowing for possible oversight, this collection includes all the *u*-stems cited in Liddell and Scott,¹ in numerous indices, and in Hesychius. It also aims to include the dialectic and epigraphical material up to 1904. All words in the Collitz Sammlung, including the recent Cretan number, have been collected, and this material has been supplemented from the indices of the various volumes of the Corpus, the indices of Dittenberger Sylloge², Kern Inschr. v. Magn., from reading the inscriptions published in the chief epigraphical journals of recent years, from Miss Searles' Lexicographical Study of Greek Inscriptions, and from Herwerden's Lexicon Graecum Suppl. et Dialecticum 1902. I also consulted the chief papyrus publications, but the results here were barren. Gradenwitz, Einführung in die Papyruskunde (Leipzig, 1900), cites a form *ὄψς* from the Berlin papyri, but it is not to be found in the place cited.

In general no attempt is made to give the author or period, but for rare words (except compounds), especially *ἄπαξ λεγόμενα*, the source is given. The use of a name after a word with no remark implies that the word is found only in that writer. (I have relied on the Thesaurus for citations, and where it has erred, I have erred with it.). Words which rest solely on emendation are

¹ For the words in Liddell and Scott I have had access to the lists according to suffix prepared by the late Dr. W. A. Stratton for his projected history of Greek noun-formation. These lists have, by the courtesy of Mrs. Stratton, been left in the care of Professor Buck.

underlined. Words not found in the Thesaurus are marked with a dagger. Where glosses indicate dialect, this is given.

The order of arrangement is by suffix, i. e., in alphabetical order according to the ending, except that compounds under a simplex are in the *usual* alphabetical order. Figures immediately after a word refer to pages of this dissertation. Only those places considered most important are thus referred to, and the index is not intended to be complete in this respect.

WORD-LISTS

A. NOUNS IN -US -U, -EOS (-EWS) WITH THEIR COMPOUNDS

πρέσβυς 54, 27 f.	δυοκαιεικοσίπηχνς	όκτωκαιδεκάπηχνς
ἰσόπρεσβυς Ἐsch. Ag. 78	δωδεκάπηχνς ορ δυωδεκάπηχνς	όκτώπηχνς ορ οκτάπηχνς
σύμπρεσβυς	είκοσιπηχνς	παράπηχν· ιμάτιον Hesych., Pollux
νιύς 29-35	εινάπηχνς = είνεαπηχνς	παράπηχνς
† πέλεκυ 41, Hesych.	έκκαιδεκάπηχνς	πεντήπηχνς
πέλεκυ 41, 27 f.	έκπηχνς = έξαπηχνς	πεντεκαιδεκάπηχνς
έξαπελεκυς	έλεφαντόπηχνς	πεντηκοντάπηχνς
έγχελος 27, 54	ένδεκάπηχνς	πολύπηχνς
γόνιος 35 f. gen. -eos, not -eos	ένενεάπηχνς = εινάπηχνς	ρόδόπηχνς
δόρων 35 f. gen. -eos, not -eos	έξαπηχνς = έκπηχνς	τεσσαρακοντάπηχνς
σῶρων 28	έξικονταπηχνς	τετράπηχνς
μίσιον 28, more probably under -us -eos	έπιπηχνς	τριακονταπηχνς
ἀστυν 44, 50	έπτάπηχνς	τριακοντάπηχνς
πῆχν 41	εύπηχνς	τριημίπηχνς
ἀγλαπήχνς	ισόπηχνς	τριπηχνς
ἀργυρόπηχνς	καλλιτηχνς	τρισκαιδεκάπηχνς
δέκαπηχνς	λευκόπηχνς	† χρυσοπάχνς Bacchyl. V, 40
δίπηχνς	όγδοκονταπηχνς	πῶν 28, 41

B. NOUNS IN -US -U, -EOS WITH THEIR COMPOUNDS¹

ἰβνς · εὐφημία, στιγμή Hesych.	κόρθυς Theocr.	όλολυς ὁ
Perhaps gen. -νδος 65,	ἰχθύς ὁ 55	μόλυς Hdn. II, 938, 17
footnote 2	ἄνιχθνς	†άπολυ· δαιμων ἡ θυσία. ζῶντες
λίβνες · τῶν ὄφεών τινες . . .	ἀπιχθυς (ἀπιχθύς)	ομφακες Hesych., but out of alphabetical order and very doubtful
Hesych. et al.	εύνιχθνς	άχλυς 53
φόρβν · τὰ οὐλα. Ἡλεῖον Hesych.	κάλλιχθυς	μῶλυ
στλεγνς 55, Theophr. H. Pl. 8, 4, 3	πολυίχθυς	{ κρέμυς Aristotle ap. Athen. 303d
† ληγνς Cram. An. Ox. II, 303, 11.	φίλιχθυς	{ χρέμυς · ὀνίσκος ιχθύς Hesych.
ἄγδυς · ἄγγος. Κρητικόν Hesych.	βέλεκυς · σπεριόν τι . . . Hesych.	κλεμμυς Anton. Lib., c. 32
ηηδύς 55	νέκυς 42	δάνυνες · ἐνεδραι Hesych., mis- take for θράνυς · ἔδραι
† δίδυς Cram. An. Ox. II, 303, 11	κίκνυς 42	Schmidt
γοιδύνες · ρυτῆρες Hesych. Same as preceding? Cf. γισχνυν·	ἄκικνς	ἴγρυς 56
ἰσχνύν	σικνύς · ὄγναφενς Hesych.	λιγνύς 53
κάνδυς δ	κόκνυς · λόφος Hesych.	γένυς 42
κόνδυν	άρκνυς 42	άμφιγνης · ἀξιηη Hesych.
κόρδυν · πανούργος Hesych.	πολυάρκνυς Oppian Cyn. 4, 10	μακρόγνης Adamant. Phys. 336
δίζυς 55 (ωιζύς Hesych.)	μίμαρκνς Aristoph. Athen., etc.	μικρογνης Adamant. Phys. 2, 17
πάνοιζυς Ἐsch. Cho. 49	κέρκνυ unintelligible gloss,	πόδιγνης 2
† τρίσιοιζυς Etym. Mag. and Etym. Gud.	Hesych.	χαλκόγνης Pind. Pyth. 4
βράθν	ἄλνυς	έλινυς Etym. Mag. and Poly- bius
μέθν 42, 13	ἀναβλύνες · πηγαὶ Hesych.	Ἐρινύς nomen propr.
γῆθν = γῆθνον	χρυσόχελνς C.I.G. 5039, 1	Θρῆνυς ὁ 53
πληθύς 56	έγχελος 27 (cf. -us, -eos)	
ἰθύς 56, Homer	ἱλνς (ειλνς) 55	
† θριθύς · ὁ ισχυρὸς Cram. An.	κοίλν · τὸ καλόν 42, Hesych.	
Ox. II, 303, 11.	ἔλλνες · ζῶα ἐν . . . ποταμῷ	
1 μῆς original s-stem, 55, footnote.	Hesych.	

<i>τρήνν</i> Cram. An. Ox. II, 120, 34	<i>βαρύδακρυς</i>	<i>γκάχρυ</i>
<i>τκύνν· πίεσμα, τὸ ἀπὸ στεμφύλων ποτόν.</i> Κύπριοι Hesych.	<i>γάνκιδακρυς</i>	<i>γκάχρυς</i> 53
<i>ἀχνής· ή λπη</i> Etym. Mag. 182, 1	<i>ένδακρυς</i>	<i>σῶρν</i> (see - <i>v</i> , - <i>eος</i>)
<i>ἀμάμαξης ἡ</i>	<i>ἐπιδακρυς</i> Suidas and Hesych.	<i>μίσν</i> (cf. also - <i>v</i> , - <i>eος</i>)
<i>ψευδαμάξης ὁ</i> Arist. Vespr. 326	<i>έποιμδακρυς</i>	<i>σύνς</i> (<i>ῦς</i>)
<i>ἀτράφαξης</i>	<i>τιερόδακρυς</i> Athen. 14, 651 f.	<i>σίσν</i>
<i>ψευδατράφαξης</i> Arist. Eq. 630 iεύς	<i>παράδακρυν</i> Diosc. 4, 124	<i>θατής· θεωρία</i> 49, Hesych.
<i>κάπνης· πνεύμα, κῆπος</i> Hesych.	<i>περιδακρυς</i>	<i>ιατής· θεραπεία</i> Hesych.
<i>νᾶπν = σίνηπν</i>	<i>ποικιλόδακρυς</i>	<i>πάπτης</i> Hesych., error for <i>πλά-</i>
<i>ράπνης (ράφνης), see Athen. 369b</i>	<i>πολύδακρυς</i>	<i>τις?</i>
<i>σίνηπν</i>	<i>σύνδακρυς</i>	<i>βλέπτης· αἱ βδέλλαι</i> Hesych.
<i>ἄρπνην· ἔρωτα, Αἰολέης</i> 42, Hesych., Etym. Mag. 148, 33 (Parthenius)	<i>τσυντομόδακρυς</i> Tzetz. (L.&S.)	<i>τέρετής</i> 48 (?) Mon. Ant. III, 67
<i>βαρύ· θυμιαπάτών τι εὐώδεις</i> Bekker, A.G. 225, 16	<i>ταχύδακρυς</i> Lucian, Navig. c. 2	<i>όργητής· ὄργη</i> Hesych.
<i>βαρύνεις· δένδρα</i> Hesych.	<i>ὑπόδακρυς</i> Hesych. s. v. γλαμυ-	<i>έδητής</i>
<i>δρῦς</i> 55	<i>ρόν</i>	<i>έπτής· ἀγαθότης</i> Hesych.
<i>ἄδρυς</i> Pindar, Fr. 23, 126	<i>φιλόδακρυς</i>	<i>έλεητής</i>
<i>τγεράνδρης· αἱ παλαιαὶ δρῦες . . .</i> Hesych.	<i>άμμακρυ· τὸ ἀπαρχῆς</i> — Hesych.	<i>ποθητής</i>
<i>ἐνάλιδρης, see Lobeck, Paral. 252</i>	<i>ὅρν</i> Hdt. 4, 192	<i>ἀλητής</i>
<i>ἐπυκάδρης Theophr. H. Pl. 3, 8, 2, and Hesych.</i>	<i>βάρρης</i> Hdt. 4, 192	<i>ἀλαλητής</i>
<i>ἡμερόδρυς· εἴδος δρυός</i> Hesych.	<i>καρορύς· ὑδρα, Κρήτης</i> Hesych.	<i>βαλλητής</i> Hesych. and Athen.
<i>λινόδρυς</i>	<i>φόρνης· δακτύλιος ὁ κατὰ τὴν ἔδραν</i>	<i>ἀβολητής</i> Bekker, A.G. 322, 9
<i>φελλόδρυς</i>	<i>Hesych.</i>	<i>δωμητής· κατασκευή</i> Hesych.
<i>χαμαιδρυς</i>	<i>βότρυς</i> ὁ 53	<i>βοητής</i> Od. 1, 369
<i>χιδρός· ὄνομα δειλόν</i> Hesych.	<i>ἄγλαδοβοτρυς</i> Nonn. Dion. 18, 4	<i>έπητής</i>
<i>μελανόδρυς</i> δ	<i>έλιβοτρυς· ἀμπελός τις μέλαινα</i>	<i>άγορητής</i> Od. 8, 168
<i>γέρυνς· γέρων</i> Hesych.	<i>Hesych.</i>	<i>ῳρητής· πήρωσις</i> Hesych.
<i>βῆρυν· ιχθύς</i> Hesych.	<i>εύβοτρυς</i>	<i>πωρητής</i>
<i>γῆρυς, 42</i>	<i>καλλιβοτρυς</i> Soph. Oed. Col. 682	<i>τιποτητήν· τὸ πίνειν</i> Hesych.
<i>βροτόγηρης Anth. Pal. 9, 562</i>	<i>μικρόβοτρυς</i> Hesych. s. v. μι-	<i>άντιμαχητής</i> (ἀντιμαχηστής)
<i>ἐργηρης· μεγαλόφωνος</i> Hes-	<i>κρόπ(ρ)ωξ</i>	<i>Eratosth.</i>
<i>ενγηρης</i>	<i>ποικιλόβοτρυς</i> Nonn. Dion. 5, 279	<i>ῖτης</i> 50
<i>καλόγηρης</i> Suidas s. v. κρή-	<i>πολύβοτρυς</i>	<i>δαιτής Homer</i>
<i>γυνον</i>	<i>φερέβοτρυς</i> Nonn. Dion. 19, 53	<i>κλιτής (κλειτής)</i> 44
<i>μελιχόγηρης Tyrt. 3, 8</i>	<i>φιλόβοτρυς</i>	<i>μίτης</i> 43, Aristotle, H.A. 9, 40, 10
<i>μελίγηρης</i>	<i>έργοτρυς· κατάσκοπος ἐργων</i> He-	<i>πίτης</i> 44
<i>ποικιλόγηρης Pind. Ol. 3, 12</i>	<i>esych.</i>	<i>ἡμερόπιτης</i> Hesych. s. v. μῆ-
<i>τετράγηρης</i>	<i>φέρτρυς· ἀθλον.</i> Θούριοι Hesych.	<i>κωνες, accst. -πίτης</i>
<i>τοιθρής· φωνή</i> Hesych.	<i>μαστρης</i> Photius s.v. ματριλεῖον	<i>χαμαίπιτης</i>
<i>δύρων. Κρήτης τὸ ὄρος</i> Hesych.	<i>δόστρυς</i> Theophr. and Pliny	<i>φίτης</i> 43
<i>δάκρυν</i> 53 f.	<i>διάτοφρης· Βοτάνης εἶδος</i> He-	<i>φίτης</i> 43
<i>ἀδακρυς</i>	<i>sych.</i>	<i>ἀπτακτής Callim. Apoll. 94</i>
<i>ἀκριτόδακρυς</i>	<i>δάσοφρης</i> Adamant. Phys.	<i>πρακτής</i> Etym. Mag. 316, 34
<i>ἀναγκόδακρυς</i>	<i>εύοφρυς</i>	<i>τετρακτής</i>
<i>ἀπειρόδακρυς</i> Lesh. Suppl. 75	<i>κατόφρης</i>	<i>ττακτής</i> 2
<i>ἀριδακρυς</i>	<i>κυάνοφρυς</i> Theocr.	<i>ρνστακτής Homer, Eustath.</i>
<i>ἀρτιδακρυς</i>	<i>λεύκοφρυς</i>	<i>τόρκετής· (όρεξις) Hesych.</i>

1 οἰστρύς Lobeck, Phryn. 302, a mistake for ὁστρυς?

2 Quoted by Brugmann, Ber. sachs. G. d. W., 1901, 95, but I have not been able to find occurrence.

†φλεγμαντύς v. l. in Hippocr.	μυηστύς Homer	γλάφιος Hesiod. Op. 533, Hesych.
8, 96	δειπνηστών : τὴν τοῦ δείπνου ὥραν	λαζεψήν : δάπανος ἡ βορός Hesych.
†τάμφαντύς 48, Lex Gort. XI,	Hesych.	νάψιν (see νάπη)
21, 22	δρηστής	δεκλήν 56
πεντακοιτύς (?) Schol. Od. 3, 7	ληπτής Hdt. 5, 6	δλόφινος οἰκτος, ἔλεος . . . Hesych.
ὅτρυντύς Homer and glosses	σωφρονιστής Plato, Legg. 933, c	όσφιν
γραπτής	κιθαριστής	τρυφής Cram. An. Ox. II, 264, 6,
χαλεπτής : χαλεπότης Hesych.	δαριστής Homer, Hesych.	pomen propr.?
μάρπτυς : ὑβριστής Hesych.	κτιστής Hdt. 9, 97	στράχης late for στάχυς
ἀρτύς : σύνταξις, φιλία	ἀκοντιστής Il. 23, 622	στάχυς ὁ, and ἀσταχυς ὁ
Hesych.	ἡπάκοοντιστής ²	ἀγάσταχυς
ἀποδαστής : ἀπομερισμός Hesych.	ζιφιστής : μαχαιρομαχία	εὔσταχυς
χραμβαλιστής : γέλως ὁ μετὰ	Hesych.	καλλισταχυς
παιδιάς Hesych. (κρ- L. & S.)	χιλιοστής 48	κολοβώσταχυς Diose.
κρεμβαλιστής Homeric Hymn	πεντεχιλιοστής Eecl.	μικρόσταχυς (?)
Apoll. 162	μυριοστής 48	μυριόσταχυς
χιλιαστής 48 (= χιλιοστής)	πεντακοιστής 48, Etym. Mag.	ναρδόσταχυς
γελαστής Callim. Del. 329	πεντηκοιστής 48	πολύσταχυς
καταπλαστής Hdt. 4, 75	ἐκαποστής 48	φερίσταχυς
μαστής Callim. Fr. 277	τανιστής Od. 21, 112	κόχυ . πολύ . πλῆθος Hesych., subst. (?)
ἀπαστής : ἀπαστία Etym. Mag.	ἡποντής 48, S.G.D.I. 4971	ἀσχν Hdt. 4, 23, Cram. An. Ox. II, 79, 120
118, 50	καττής 43	ἰσχύς
ἀσπαστής Callim. Fr. 427	τριτής 49	ἀνισχυς
φραστής : σκέψις, ἐννοια	μόπτες : οἱ [γ]κλυτοι καὶ παρει-	αὐτοισχυς
Hesych.	μένοι 43, Hesych.	μῶν . τὸ ὕωρ Hesych., prob- ably foreign
ἀφραστή poet ap. Suidas	τοῖστεντής Callim. Apoll. 42	
ἀειεστήν : τὴν αἰώνιον οὐσίαν	ἀλαωτής Homer, Hesych.	
. Hesych.	δωτής Suidas	
†άκεπτής ¹	ζωτής : θώραξ 48, Hesych., per-	
ἀπέστης : ἀποχώρησις Hesych.	haps for *ζωστής ?	
	βρωτής	

C. ADJECTIVES IN -ΟΣ, -ΗΣ WITH THEIR COMPOUNDS

πρᾶν 60	γλυκύς	φιλόθηλυς
ταῦς : μέγας, πολὺς Hesych., from *τιτσυ-ς, <i>V/ten</i> “stretch”?	ἐπίγλυκυς Theophr. II. Pl. 3, 18, 10	εἰλύ . μέλαν Hesych.
πρέσβυς not adj. in positive. See nouns in -ης, -ηος	δέγ्यλυκυ	πολύς 60, 19
ἔγγυς adv. 61	περιγλύκυς Ἑλιαν. N. A. 15, 7	ἀπολυς
πάρεγγυς adv.	ὑπόγλυκυς Athen. 14, 625α	πάπιολυς
σύνεγγυς adv.	φιλόγλυκυς	ὑπέρπολυς
λιγύς 58	ώκυς 60, 19	φόλυς 41, 57, decl. in -νος
βράδυς	τιππωκυς Bacchyl. 11, 101	μῶλυς : ὁ ἀμαθής 57, Hesych.
ἔνς 60	τι ποδῶκυς = ποδώκης	μωλύς Etym. Mag., s. v.
ἡδύς 60, 19	ἀμβλύς 61	ἀμβλύς
ὑπέρηθρος	ὑπαμβλύς, see Lobeck, Phryn. 539	ἀμωλύς Etym. Mag., loc. cit.
βαθύς	θῆλυς 61	θαμύς 58
ἀβάθυς error for ἀβαθής, see Lobeck, Phryn. 534	ἀθηληρος Plutarch	δριμύς 61
προβαθύς	ἀνδροθηληρος	ἀδριμυς Enstath. 276, 2
ἰθύς see εὐθύς	ἀρσενοθηληρος	ὑπερδριμυς Schol. Luc. D. D. 7, 3
βρεθύς	ημιθηληρος Carm. Anaer. 13, 2	ὑπάδριμυς Galen
εὐθύς 60 f.	μικάθηλης	μάνυ . πικρόν . Αθαμάνης Hesych.
μεσενθύς Clem. Alex.	πάνθηλης Etym. Mag.	εὐνυ . εστερημένον Hesych.,
	παράθηλης (?) ³	ε . prob. error for εὐνυ
	ὑπάθηλης Aristoph. Frag.	ἄξυς
		ἀποξυς

¹ Cited by Pape, Etym. Wörterbuch, as poetic and = “Heilung,” but I have not found its occurrence.

² Given by Brugmann, Gr. Gr. 3, § 220, a mistake for ἀκοντιστής?

³ Thesaurus s. v. πάνθηλης cites παράθηλης from Hesychius, but I do not find it.

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Hesych.

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Cf. nouns n

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